



CORNELL
UNIVERSITY
LIBRARY



BOUGHT WITH THE INCOME
OF THE SAGE ENDOWMENT
FUND GIVEN IN 1891 BY
HENRY WILLIAMS SAGE

CORNELL UNIVERSITY LIBRARY



3 1924 092 540 412



Cornell University
Library

The original of this book is in
the Cornell University Library.

There are no known copyright restrictions in
the United States on the use of the text.



THE FARDLE

OF

Factions.

THE BOOKWORM'S GARNER.—V.

THE
FARDLE OF FACIONS.

—◆—
LONDON.

—
1555.

~~~~~  
In Three Volumes.

VOL. III.

~~~~~  
Edinburgh:

E. & G. GOLDSMID.

—
1888.

We certify that this Edition consists of TWO Copies on
VELLUM, and NINETY-SEVEN copies on Paper. This copy is
No.

.....

10th APRIL, 1888.



THE
Fardle of Facions.



PART III.

But because ther are in Inde manye sondrie contries, diuerse bothe in people and tongue (as in so large a thing muste nedes happen) ye shall vnderstand) that thei do not all alike vse suche trade as I haue described, but in some places somewhat worse.

Of those that lie towarde the Easte, some occupie brieding, and some do not. Other dwellinge in the mershe and fennes vpon the riuers side: occupie fisshing, and liue by the same all rawe. And the bettre to worcke their feate, thei make them selues boates, of suche canes as growe ther, of a wonderfull biggenes. So, that so muche of the cane as is betwixte ioyncte. and ioyncte, is a iuste proportion of timbre for one of their boates.

These of all the other Indians, are appareilled in, ma tte, made of a certayne softe kinde of mere rushes

Which when they haue gathered out of the floude and sliced out in maner of lace: they brayde togethe muche like oure figge fraile, or suche like kinde o mattinge, and make them selues ierkins therof.

Those that be yet by Easte of them, are brieders o cataille: and liue altogether with rawe fleshe, and haue to name Padians. Whose condicions are sayd to be suche.

As often as it fortuneth any of their citezeins to besicke, yf it be a manne: his nierest friendes, and those that are moste aboute him, kylle him by any by, leaste (saye thei) his fleshe shoulde waxe worse. Yea, though he woulde dissemble the matier, and denie him self to be sicke, it boteth not. For withoute pardon, they kille him, and make a feast with him. If it be a woman, looke how the men did by the manne, so do the women by a woman. Likewise do thei with bothe sortes when thei wax croked for age, or become impotent: where brought what by the one meanes and the other, none of them die for age.

Ther is another sorte of the Indians that kille no liuinge thing, ne plante, nor sowe, nor builde house but liue with herbes, and a certeine sede which groweth there of the owne accorde, muche like vnto gromelle, whiche thei gather with the cuppe o shelle that it groweth in, and so seeth it, and eate. If any of these falle sicke, he wandereth forthe in some deserte place, and ther laieth him downe: the manne taking hede either to his lieng or to his dieng.

All these Yndians that I nowe haue spoken of,

quenching of natures heate, vse^r their women as secretly as beastes do their females.

These Yndians haue a kinde of sages, that the Grieke calle Gimnosophistæ, whiche as the worde Sophista soundeth now, might merily be interpreted briechelesse bablers. But as Sophista did signifie then, naked Sages: or to giue one Grieke worde for a nother, naked Philosophres. These (as Petrarche writeth) haunte the outemoste borders, and shadowie partes of that countrie, wandering naked accordinge to their name, vp and downe, heather and theather studienge, and searching the natures of thinges, the course of the heauens, and the secretes of knowledge. Thei continue sometime al the whole daye from the sonne rising, till his downe goinge: beholdinge the same with stedfaste eye, neuer touning away the heade (althoughe it be ther moste feruently hote) searching and spienge afre certaine secretes in the body thereof.

At another time thei passe the daye likewise, standing one while on one legge, another while on another in y^e broilinge sande of that contrie. Froste nor snowe, nor firie heate greued not them.

Amonge these, is ther a people called Brachmanes, whiche (as Didimus their king wrate vnto Alexandre when he went aboute to subdue them) liue a pure and simple life, led with no likerous lustes of other mennes vanities. This people longeth for no more then nature requyreth naturallie. Thei are content with suche foode as commeth to hande, desiryng no suche as other menne tourne the worlde almoste

vpside downe to haue, leauing no element vnran-
saked to gette a gowbin* for their glotenous gorge:
but suche as the earth vnploughed, or vndoluen,
yeldeth of her self. And because thei acqueinte not
their table with surfet, in dede thei know not so
many kindes of sickenesses, ne so many names of
diseases as we doe: but thei bettre knowe what
sounde healthe meaneth, and staid continuance of
the same then euer we are like.

{Thei haue no neide to craue one anothers helpe and
reliefe, wher no manne maketh clayme by (thine) and
by (myne) but euery manne taketh what he lusteth
and lusteth no more then he niedeth.} Enuie cannot
dwelle ther, ne none of her impes, wher all be equalle,
and none aboue other, and all alike poore, maketh
all alike riche. Thei haue no officers of Iustice among
them, because thei do nothing that ought to be
punished. Ther can no lawe appiere, because none
offence appeareth.

The whole people hath one onely lawe, to do
nothings against lawe that nature prescribeth. To
cherishe labour, to barre out ydlenes, and banishe colle
couetyse. That lecherylicke not away the vigour of
their spirites, and strength: nor lacke throwe menne
in desperate doompes. {That euery manne hath
enoughe, wher no manne couettes more.} That neuer
content, is of all other the moste cruell restles plague.
For whome she catcheth, she throweth a foote beneth
beggery, whilst thei canne finde none ende of their

* A large mouthful. From the old French, *Gobeau*.

scrattinge, but the more thei haue, the fellier gnaweth their longing.

Thei warme by the Sonne, the deawe is their moisture, y^e riuer is their drinke, the faire grounde their bedde. Care breaketh not their sleape, Compassing of vanities wearieth not their minde. Pride hath no stroke ouer them, among whom ther is no diuersite. Neither is their any kinde of bonde knowen amonge them: but the bondage of the body to the minde whiche they onely allowe to be iuste.

For the building of their houses, they sende not ouer sea for stone, thei burne no Calion to make lime to tempre their mortre, thei bake no bricke, nor digge no sande. But either make them caues in the earthe, or take suche as they finde ready made in the sides of mountaines and hilles. Ther dwel thei without feare of rage, or ruine, of weather or of winde. He thincketh him self saeflier fenced from showres, with his caue, then with a fewe tiles: and yet hath by it a double commoditie. A house while he liueth, and a graue ready made when he dyeth. Ther is no glittering apparell, no rattelinge in sylkes, no sylkes, no rusteling in veluettes, but a litle brieche of brawdred russes, or rather a couering of honeste shamefacednesse.

The women are not sette oute to allure, ne pinched in to please, ne garnished to gase at. No heare died, no lockes outelaied, no face painted, no skinne slicked, no countrefeicte countenance, nor mynsing of passe. No poticary practise, no ynckhorne termes, nor pithlesse pratling. Finally no colours of hipocrisie,

no meanes to set out more beautie then nature hath giuen them. They ioyne not in engendrure for likerous luste, but for the loue of yssewe and succession. They kepe no warres, but mainteine peace: not with force, but with peaceable behauour and maners. The father and the mother folowe not the child to y^e bewrialle. They builde no toubmes for the deade: more like vnto chirches then graues. They bewry not vp their asshes in pottes dashed full of pearle and precious stone. For why they estieme in these, neither the honour of the quicke, ne the pleasure of the deade: but rather the trouble and paine of bothe. Pestilence or other diseases (as I haue sayd) the Abrahmanes are not annoyed with, for they enfecte not the ayer with any filthe doinges. But nature alwaye with them, keapeth accorde with the season: and euery elemente his tourne with oute stoppe or barre. Their Phisicque is abstinence, which is able not only to cure the maladie already crepte in: but also to holde oute suche as otherwise mighte entre. They couette no sightes, nor shewes of misrule: no disguisinges nor entreludes. Bvt when they be disposed to haue the pleasure of the stage, they entre into the regestre of their stories, and what they finde theremoste fit to be laughed at, that do they lamente and bewaile. They delight not as many do, to heare olde wiues tales, and fantasies of Robin Hoode: but in studious consideration of the wondreful workemanship of the worlde, and the disposinge of thinges in suche ordre of course and degree. They crosse no sease for merchaundise, ne learne no colours of Rethoricque. They

haue one kinde of plaine eloquence commune to them all: tongue, and harte agreinge in truthe. Thei haue neither moote halles, ne vniuersities, whose disagreeable doctrine more leaning to apisshe arte, then natural reason and experience, neuer bringeth anye staye, or certeinte of thinges. One part of thispeople iudgeth mannes perfeteste blessednes to stande in honestie. And another in pleasure. Not in the tickelinges of the taile, or pamperinges of the bealy, more bittre then pleasaunte as thou maye vse them: but to lacke nothing that perfecte nature desireth, ne nothing to do that perfecte nature misliketh. Thei thincke it no honour to God, to slea for him an innocente beaste; yea thei say he accepteth not the sacrifice of men polluted with bloode, but rather loueth a worship voide of all bloodsheade. That is to saye, the humble entreatie of woorde, because that propety only (to be entreated with woordes) is commune to God and to manne. With this therefore saye they he is pleased, because we somewhat resemble him self therin. And this was the life of y^e vnchristened Brahmanes, wher with we Christianes are so farre out of loue, that we are afraid leaste any man should beleue it to be true.

[The Yndians called Catheis, haue eche man many wiues. And assone as any one husbände fortuneth to die, his whole number of wiues assemble before the chiefest iudges of the citie, and there eche for her self, sheweth and alledged her welle deseruinges towarde her housebände: how derely she loued him, howe muche she tendered and honoured him.] And she

that is by them iudged to haue borne her self beste in that behaulfe, and to haue bene dierest to her husbonde: [she in the beste maner and moste gorgeous that she can deuise, triumphing and reioysinge, getteth her vp vpon the funeralle pyle wher her housebandes corps lieth ready to be brente, and ther kissinge and embrasinge the deade body, is burned together with her housebande. So gladde is she to haue the victorie in the contencion of wiuely chastitie, and honeste behaiour toward her husbande.] And the other that lyue, thincke them selues dishonoured: and escape not without spotte of reproche as longe as thei liue. Their children in their infancie, are not nourished vp at the libertie and will of the parentes: but certeine there are appointed to viewe the children: whiche yf thei spie vntowardnes in the infante, deformitie, or lacke of lymmes, commande it to be slayne.

Thei ioyne not mariages for nobilitie of birthe, or aboundaunce of substaunce, but for beaultie, and rather vpon regarde of frute, then of luste.]

Certaine also among the Yndians haue this custome, that yf thei be of suche pouertie that thei be not able to marye oute their doughters: euen in the floure of her age thei bringe her, or them, furthe into the marcate with trompet and dromme, or suche other their noyses of warre: And their, after the multitude is comen together, the maiden first vncouereth her self wholie vp to the harde shoulders on the backe haulfe, to be sene starke naked, and affre that likewise on the bealy. Yf the multitud finde no faulte, but allowe her as worthy to please fo

her bodye, then marieth she to some one ther, whome she beste liketh.

Megasthenes writeth that vpon diuerse mounteines in Ynde, are people with dogges heades, and longe clawes, cladde in hydes of beastes, speakinge with no voyce like vnto manne, but barking onlye, muche like vnto dogges, with mouthes roughe like a grater.

Thei that dwelle aboute the heade of Ganges, haue no nede of anye kinde of meate: for they liue by the sauour of their frutes. And yf thei fortune to iorney, so that they thincke to fayle of the sauour when thei would haue it, they cary with theim to smell to, at times as thei fainte. But if it fortune those to smelle any horrible stincke, it is as present deathe vnto them, as poyson to vs. It is recorded in writyng, that certaine of those were in Alexandres campe.

| We rede also that there are in Inde men with one eye and no mo. And certein so notably eared that thei hange downe to their hieles, with suche a largnesse that thei may lye in either of them as vpon a pallet: and so harde, that thei may rende vp trees with them. Some others also hauing but one legge, but vpon the same such a foote, that when the sonne is hote, and he lacketh shadowe, lyenge downe vpon his backe, and holdinge vp his fote, he largely shadoweth his whole bodie.

| It is redde that in Clesia certein women haue but ones childe in all their life time: and the children as sone as thei are borne, immediatly to become horeheded. Againe, that there is another nacion, much

longer lived than we are, whiche in their youth are horeheared: and in their age, their heare waxeth blacke. They affirme also that there is another sorte of women that conceiue at fyue yeres olde, and liue not aboute the age of viii. yeres. There are also that lacke neckes, and haue their eyes in their shoulders. Ther are also beside these, certeine saluages with dogges heades, and shacke heared on their bodies, that make a very terrible charringe with their mouthes. But in these and suche like tales of the Indians, and their countrie: **[**for that a manne had nede of a redie beliefe that should take them for truthes, one had not niede to bee to large: considerynge specially that menne nowe a daies, will skante beleue the reporte of other mens writinges, in the thinges that almost lye vndre their noses.

Ther is a place betwixt Gedrosia and the floude Yndus which is called Cathainus of the Cathaiens that enhabyte it. This people ware an ofspring of y^e Scithians, mucche altered from their naturall condicions, and wonted maners, if that that Aitone the Arminiane writeth of them in his storie, be true.

Thei passe (saieth he) all other men in quicke smelling. And thei saye of them selues, that though all other menne haue two instrumentes of sight, yet do none se with both two in dede, but thei: all other men in comparison either to haue no sight, or elles as it ware but with one eye. Their wittnesse is greate, but their boastinge greater. The whole nacion of them is perswaded, that thei mucche passe all other men in knowledge, and the subtilties of sciences.

Thei are all of colour shining white, small eyed, beardelesse by nature. Their lettres are afre the facion of the Romaine, all in squares. Thei are diuersely ledde with fonde supersticions, some afre one sorte, and some afre another. But thei are all voyde of the true knowledge which is in Iesus Christe. Some worship the sonne, some y^e moone. Other, ymages of yoten metalle, manie of them an oxe. And thus to sondry suche other monsters, hath this people in sondry wyse diuided it selfe in supersticion. Thei haue no maner of written lawes, nor knowe not what we meane when we speake of faithfulnessesse or trustiness. And wher (as I said afore) thei haue in all handi worckes a passing subiltie of witte, yet in the knowledge of heauenly thinges, thei are altogether to learne : that is to saie, thei are vtterly ignoraunt. A cowardly people and very feareful of death. Yet exercise thei a maner of warre, but that thei handle rather by witte, and pollicie, then by strength and hardinesse. In their fighte thei use a kinde of shaftes, and certaine other weapons of flight, vnknown to other countries.

Their money is a piece of square paper, with their Kynges Image vpon it. And because it cannot be durable: ordre is taken, that when it is soiled or dusked muche, with passyng from man to man, thei shall bring it to the coignyng house, and make exchange for newe. All their vtensiles and necessaries of house, are of golde, siluer, and other metalles. Oile is so deintie among them, that the kyng onely vseth it, as it ware for a precious ointement. Thus haue

we treated of the Yndians, and now to their borderers, the Scithians.

¶ The ix. Chapitre.

¶ Of Scithia and their sterne maners.

SCithia (a countrie lieng by North) is said of Herodotus, to take the name of Scitha Hercules sonne. Or as Berosus Iudgeth, of an other Scitha, borne of our greate graundame Araxe, Noahes wife, that dwelt first in that countrie. This people in the beginnyng, pente within narowe boundes, so in processe by litle and litle, through their valeauntnes and force enlarged their limites: that thei became lordes of many countries aboute, and grewe into a great gouernaunce and renoume. Thei nestled first vpon the floude Araxis so fewe in nombre and so base: that no manne thought them worthie the troubling or talkyng of. But gettyng vnto them a certein king, hardie, of great courage, and notable experience in the warres: thei enlarged their land so, that thei made it stretche on the one parte (whiche is altogether Hille, and Moun-teigne) vnto Caucasus, and ouer al the plain vnto the Ocean, and vnto the greate marshe of Meotis, and Tanais the floude. From whence the countrie of Scithia now stretcheth all along toward the East. And because the moun-teigne Imaus, ronnyng along as the countrie coasteth, deuides it in the middes into two haulues: the one haulfe is called Scithia

within Imaus, and the other without (as ye would saie) on this side the Mounte, and beyonde. There neuer medled any power with them, that was able to conquere them: or muche to endamage them. Thei forced Darius, the Kyng of the Persians, with greate dishonour to flie their countrie. Thei slue Cirus with all his armie. Thei made an ende of Alexandre with all his power. The Romaines sente them threates thei would warre with them, but thei proued in fine but wordes. Thei are a people not tameable with any toile, bittre warriours, and of great strength of bodie. At the first very rawe, and with out any ordinarie trade of life: neither knowyng what tillage meant, ne yet hauyng any houses or cotages to dwell in. But wandryng vp and doune the wilde fieldes and driuyng their catteile afore them, their wiues and their children ridyng in wagons by them. Thei obserued iustice, without consrtaint of lawe. Thei compted none offence more heinous, then thefte. As folke that had nothyng vndre locke nor keye, barre, nor bolte: but altogether in the open fielde. Thei nether occupied golde ne siluer. Their chief foode was milke and Hony. Against colde and other stormes, thei wrapped their bodies in felles, and hides of beastes, and Mice skinnes. Thei knewe not what Wollen meante, ne any facion of garmente.

This maner of life was in many of the Scithians, but not in all. A greate nombre of them, as thei muche differed in distaunce of place from other, so differed thei also from other in maners: and vsed a certeine trade of liuyng emong them selues, wherof

we afteward will entreate, when we haue saied some what more of their facions in generall.

Many of the Scithians delight in manslaughter. And the firste man that he taketh in fight, his bloud drincketh he: and offreth vnto his Kynge the heades of all those y^t he ther sleaeth. For when he hath so done, he is admitted to be partaker of the butine what so euer it be, whereof he should be otherwise partles. He cutteth of the heade afre this sorte. Firste, with his knife he maketh in it a gashe rounde aboute like a circle, vndre the eares: then taketh he it by the heare of the croune, and striketh it of. That done, he fleaeth it, and taweth the skinne betwixte his handes, vntill it become very souple and soft and kiepeth it for a hande kercher. This wille he hange vpon the reine of his horse, and glorieth not a litle in it. And he that hath moste of suche handkerchers, is compted the valeauntest manne. There are many also that sowe together these skinnes of menne, as other doe the skinnes of beastes, and weare them for their clothyng. Some of them flea the right hand of their enemies beyng slaine, so that the nailes also remain vpon the fingres, and make couers of them for their quiuers.

Many of them flea the whole bodie, and stretche out the skinne vpon certaine stickes fitted for the nones, and so sprede them vpon their Horse. Of the Skulles of the heades thus slaine, thei make measures to drinke in: coueryng them on the outside with rawe Neates leather, and gilding them on the inside, if he be of habilitie. And when any gheste of estimacion

commeth vnto them, thei offre them to drinke in asmany as they haue, and declare for a greate bragge of their valeauntnesse, that so many they haue slaine with their owne hande.

Ones euery yere, all the chief heades of the Scitians, kepe a solempne drinckying. At the whiche the maner is, out of one of these Skulles, as out of a was sailing boule, to giue all those the wine that haue slaine an enemy. But he that hath done no such notable acte, tasteth not therof, but sitteth aparte in a corner with out honour: which is iudged among them a greate reproche. But thei that haue achieved many slaughters, thei drancke of two Goblettes together, which thei haue for that purpose.

The goddes whom thei worshippe and doe Sacrifice vnto, are these: Firste and chiefly vnto Vesta, then to Iupiter, and the goddesse of the grounde: for that thei take her to be Iupiters wife. Nexte vnto Apollo and Venus, Mars and Hercules. Yet erecte thei no Chapelle, Altare, nor Image to any of these: but onely to Mars: to whom thei offre of euery hundred prisoners that thei take, one for a sacrifice. To the other thei offre bothe horses and other beastes, but specially horses. Swine thei so little estieme, that thei neither offre them to any of their goddes ne vouchesauf to kieve them in their Countrie. Looke whom the kyng punissheth with death, his children he also commaundeth to be slain, as many as be males, but the women are pardoned.

(With whom the Scithians couenaunt or make League: after this maner thei doe it. They fille an

earthen panne with wine, and of the parties that shall strike the League or couenaunte, thei drawe a quantitie of bloude, whiche thei mingle therwith. Then diepe thei into the panne their Curtilasse, their shaftes, their axe, and their darte. That done thei wishe vnto them selues many terrible curses and mischiefes, it thei holde not the league or couenaunte. And then drincke thei the wine. And not thei onely that strike the couenauntes, but also those that are moste honourable in their compaignie.

The bewriall of their kynges is afre this maner: where the Kyng dieth, those that are of his bloude, rounde his heare, cutte of one of his eares, slice his armes rounde aboute, all to begasshe his foreheade and his nose, and shoote him through the lifte hande, in thre or fowre places. Then laie thei the corps in a Carte, and cary it to the Gerrites, where the Sepulchres of all their Kynges are. And thei dwell vpon the floude Boristhenes, about the place wher it becometh first saileable. This people when thei haue receiued it, trenche out a square plotte in the ground very wide and large. And then rippe the bealy of the corps, and bowelle it cleane: clensyng it and drieng it from all filthe, and fille it vp with Siler Montanum, Frankencense, Smallache siede, and Anise siede, beaten together in a Mortre. And when thei haue sowed it vp againe close, thei ceare the whole bodie, and conueighe the same in a Carte, to the nexte people vndre the gouernaunce of the Scithians, whiche with honour receiue it, and conueigh it vnto the nexte of their dominion: and so from one to

another, vntle it haue passed rounde aboute, to as many peoples as are of their dominion, and be comen againe to the place of bewriall emong the Gerrites, whether it is accompanied with a certain of all the peoples, to whom it hath comen, as thei gathered encrease from place to place. Thei, afre what tyme thei haue laied the corps, cophine and all, vpon a bedde of state, amid the square afore mentioned, sticke doune their iauelines and speares aboute him, and with stickes laied ouer from one to another, frame as it ware a Cielyng, whiche thei couer with a funeralle palle. Then in the reste of the voide space, that yet remaines in the Cophine made for the nones: thei bewrie one of his dierest lemmans a waityng manne, a Cooke, a Horsekeper, a Lacquie, a Butler, and a Horse. Whiche thei al first strangle, and thruste in, together with a portion of all sortes of plate, and of euery suche thyng as apperteined to his housholde, or body. And when the yere comes about, then do thei thus. Thei take of those that ware nerest about the Kyng (now there are none aboute the king, but thei be Scithians free borne, and suche as his self doth commaunde: for he maie be serued with no bought slaue) of those take thei fiuctie and as many of his best horses. And when thei haue strangled bothe the men and the horses, they bowe the Horses, stuffe their bealies againe with Chaffe, and sowe them vp close, and sette the menne vpon their backs. Then make thei a voulte ouer round about the bordre of the greate square, and so dispose these Horse menne enuiron the same, that thei sieme a

farre of, a troupe of liuyng horsemen gardyng the kyng.

The communes haue also a maner of bewrialle afre a like sorte. When one of theim dieth, his nexte neighbours and kindsfolke laie hym in a Carte, and cary hym aboute to euery of his frindes: whiche at the receipte of hym make a feaste, as well to the kindsmen, as to all the residewe that accompaignie the corps. And when they haue thus caried hym aboute by the space of fowretene daies, he is bewried. All the braine of his heade beyng first piked out, and the skulle rinsed with water cleane. Aboute the bodie they sette vp three sparres of woodde slopyng, and restyng one vpon another at the toppes. Rounde about these sparres, they straine cappyng woollen, packyng them as close as they can. And within betwixt the sparres, as it ware in the midst ouer the deade, they set a traie or shallowe trough, where in to they caste a kinde of stones, that glistereth by fire light.

The menne among the Scithians do not vse to washe them selues. But the women vse to powre water vpon their own bodies, and to rubbe themselues against some roughe stone: and then with a piece of a Cipresse, Ceadre, or Encence tree, to grate their whole bodie, vntill it be some what bollen or swollen. And then enoint they bothe that and their face, with certeine medicines for the nones: whereby they become the nexte daie of a very good smell, and (when the medicine is washed awaie) slicke and smothe.

Their commune othe, and the othe of charge in matiers of controuersie, or iudgemente, is by the kynges clothe of estate: by the whiche if a man shalbe tried to haue forsworne hymself (as their enchauntours haue a maner to trie with salowe rodde whether thei haue or not) by and by without respighte, he loseth his heade, and all his goodes, whiche tourne to the vse of them that haue proued him periured.

The Massagetes, a people of Scithia in Asie, beyond the sea called Caspium mare in appareille and liuyng, muche like to the Scithians, and therefore of some so called: vse to fighte bothe on horsebacke and on fote, with suche actiuitie and force, that thei are almoste inuincible in bothe. Their weapons are bowe and arrowes, Launces and Armynge swordes. Their beltes aboute their waste, the ornament of their heades, and their pollerone, are garnished with golde. Their Horses are barbed on the brest, with barbes of gold. Their reines, bridles, and trappour are all of golde. The heades of their Launces are of Brasse, and their Quiuers armed with Brasse. As for Siluer and Iron thei occupie none. Eche manne marieth one wife, and yet are the wiues of them all, commune one to another, whiche thyng is not vsed emong any of the other Scythians. When so euer any man lusteth for the compaignie of his woman, he hangeth vp his quiuer vpon the carte wherein his wife is caryed by him, and there openly without shame coupleth.

When any one of this people waxeth very aged,

his friendes, acquaintaunce, and kindesfolke assembled together, make a bealy Sacrifice of hym : sleaying as many shiepe besides, as will serue for the fulnesse of the nombre. And when thei haue dressed them, eate parte and parte like, the one with the other. And this kinde of departyng is compted emong them, of all other moste blessed. If any fortune to pine awaie of sicknesse, hym eate thei not : but put in a hole, and throwe earthe vpon him. Sory for the losse, that he came not to the feaste.

Thei neither sowe nor mowe, but liue by flesshe of suche beastes as thei haue, and suche fische as Araxe the floude doeth plenteously minister vnto them: and with drinckynge of Milke, wherof thei make no spare. Thei knowe no goddes but the Sonne: In whose honour thei offre vp Horses in Sacrifice, as beyng in swiftenesse moste like vnto the Sonne.

The Seretines are a debonaire people, and suche louers of quietnesse, that they shonne to entremedle with any other people. Merchautes passe their outmost floude toward them, but thei maie come no nigher. Along the banques there, thei sette oute suche thynges, as thei are disposed to selle. Not the Merchautes, but the indwellers of the Countrie. For thei selle to other, and buie of none. And thei sette them in ordre as thei iudge them in price. The buyer cometh, and as he iudgeth them by his eye to be worthe, without further trade or felowshippe betwixte them, so laieth he doune. And if thei receiue it, he departeth with y^e ware. Emong them is there neither whore nor thiefe, nor adulteresse

broughte to iudgemente. Neither was it euer hearde, that there was a manne slaine among them. For the feare of their Lawes woorketh more strongly with them, then the influences of the Starres. Thei dwelle as it ware in the beginnyng or entryng of the worlde. And for that thei liue afre a chast sort: thei are neither skourged with Blastynges, ne Haile, ne Pestilence, ne suche other euilles. No manne toucheth a woman there, afre she hath conceiued, ne yet in the time of her flowres. Thei eate none vncleane beastes, ne knowe what Sacrifisyng meaneth. Euery man there is his owne Iudge, acordyng to Iustice. Therefore are thei not chastised with suche corrections as happen vnto other for synne, but bothe continue long in life, and die without grief.

The Tauroschithians (so called for that thei dwell aboute the mountaigne Taurus) offre as many as fortune to make Shipwracke vpon their shore: to the virgine, whose name ye shall afre heare. And if it fortune any Greke or Grekes, to be diuēn thether, him doe thei sacrifice after this maner.

Afre what tyme thei haue made prayer after their maner, thei strike of his heade with an hatchet. And (as some saie) tomble doune the carkesse into the Sea, (for this Virgine hath a Chapelle vpon the toppe of a high cliue, hangyng ouer the Sea, where this feate is doone) and naile vp the heade vpon a Gibet. In this pointe of nailyng vp the heade, all the writers agre, but intomblyng doune the body, not so, for some affirme, that the body is bewried. The Virgine Deuille, to whom thei Sacrifice: is saith to be Iphigenia

Agamemnons daughter. Their enemies as many as thei take, thus thei handle. Euery manne cutteth of his prisoners head, and carieth it home: and fasteneth it vpon the ende of a long pole, and setteth it vp: some vpon their house toppe some vpon their chimneis as high as thei can. And no merueile though thei set them so that thei might well see rounde about them: for thei saie: they are the wardens and kepers of al their whole house. They liue by spoile, and by warre.

The Agathirsians are menne verie neate and fine, and greate wearers of golde in their appareill. Thei occupie their women in commune, so that thei seme all of one kindred, and one householde: neuer striuyng nor grudgyng one with another, muche like in body vnto the Thracians.

The Neuriens vse the maners of the Sithians. This people the somer before that Darius set furthe, ware constrained for the greate multitude of Serpentes y^t ware bredde in their quartres, to change their dwellyng place. Thei verily doe belieue, and wille swear it: that euery yere ones for a certaine daies, thei become Woulues, and retourne againe into their former shape and state.

The Antropophagites (so called for that thei liue by mannes fleshe) of all menne, are the worste conditioned, without lawe, or officer, appareilled like the Scithiens: but in language like vnto no bodye but them selues.

The Melanchleni do all weare blacke, as their name dothe signifie. And of these also are eaters of

mannes fleshe : so manye as folowe the trade of the Scithians.

The Budines are a great nacion, and a populous, graye eyed, and redde headed al. Their heade citie is Gelone, wherof thei are also called Gelonites. Thei kepe euery thirde yere a reuelle in the honour of Bacchus : wherat thei make reuelle in dede, yea, reuell route. Thei ware sometime Griekes, whiche put of fro their countrie, seatled them selues there. And by processe, losing the proprietie of their owne tongue, became in language haulfe Grekes, and haulfe Scithians. Yet are the Gelonites bothe in language and liuinge, different from the Budines. For the Budines being natiue of the place, are brieders of Catteile : The Gelonites, occupienge tilthe : liue by corne, and haue their frute yardes. Neyther lyke in colour ne countenance to the other. All their quartres are verye full, and thicke of trees. It hathe also many meres and greate. In and aboute the whiche thei take Ottres, and Beauers, and many other beastes : of whose skinnes they make them pilches, and Ierkins.

The Lirceis liue by woodmanshippe, and huntinge, and afte this maner. Their countrie beinge also very thicke of trees, thei vse to climbe suche as siemeth them beste : and there awaite their game. At the foote of euery mannes tree lieth a dogge, and a horse well taughte to couche flatte on the bealy, as lowe as can bee. When the beast cometh within daungier, he shoteth. And yt he hitte, he streighte commeth downe, taketh his horse backe, and foloweth with his hounde.

The Argippians dwell vndre the foote of the high mountains. Men whiche fro their birthe are balde, bothe the males and the females. Their noses tourne vp like a shoinge horne, and their chinnes be great out of measure. The sounde of their voice vnlike to all other: ther apparell afre the sorte of the Scithians. Thei haue small regarde to brieding: by the reason wherof thei haue smalle store of cattaile. Thei lie vndre trees, whiche in the wintre thei couer ouer with a white kinde of felte, and in the somer take the same awaye, and lie vndre the open tree. Ther is no manne that will harme them for that thei are compted holy halowed: neither haue thei anye kinde of armour, or weapon of warre. These men haue the arbitrement of their neighbours controuersies rounde aboute. And as thei determine so are thei ended. Who so flieth vnto them, is saufe as in sanctuary.

The Issedonnes haue this propertie. When so euer any mannes father ther, dieth: all his kinsfolke bringe every man one beast or other to the house of y^e sonne that kepeth the funeral. Which when they haue killed and minsed: they minse also the body of the deade. And bothe the flesshes beinge mingled together, thei fall to the banket. Then take thei the dead mannes heade, and pike the braine cleane, and all other moistures and ragges, and when thei haue guilte it, thei vse it for a representacion of the partie departed. Solempnisinge euery yere furthe, the memoriall, with newe ceremonies, and mo. This dothe the sonne for the father, and the father for the sonne, as the Grekes kepe their birthe daies.

These are also sayde to be verye iuste dealers, and their wiues to be as valeaunt and hardie as the husbandes. Suche haue the maners of the Scithians bene. But afterwarde being subdued by the Tartares, and wearing by processe into their maners and ordinances: thei nowe liue all afre one sorte, and vndre one name.

¶ The x. Chapter.

¶ Of Tartarie, and the maners and power of the Tartarians.

TARTARIA, otherwyse called Mongal: As Vincentius wryteth, is in that parte of the earthe where the Easte and the Northe ioyne together. It had vpon the Easte, the londe of the Katheorines and Solangores, on the South, the Saracenes: on the Weste the Naymaniens, and on the Northe is enclosed with the ocean. It hath the name of the floude Tartar that ronnet by it. A country very hilly, and full of mountaines. And where it is champe in, myngled with sande and grauelle. Barreine, except it be in places where it is moysted with floudes, which are very fewe. And therefore it is muche waaste, and thinly enhabited. Ther is not in it one Citie, ne one village beside Cracuris. And wood in the moste parte of the country so skante, that the enhabitauntes are faine to make their fyre, and dresse their meate with the drie donge of neate and horses. The ayer intemperate and wonderfulle. Thondre,

and lightening in somer so terrible, that sondry do presently die for very feare. Nowe is it broiling hote, and by and by bittre colde, and plenty of snowe. Suche stronge windes sometime, that it staieth horse and man, and bloweth of the rider : teareth vp trees by the rootes, and doeth muche harme. In wintre it neuer raineth ther, and in Somer very often. But so slendrelly, that the earthe is skante wette with al. And yet is ther great store of Cattaile : as Camelles, neate, &c. And horses and mares, in suche plentie, as I beleue no parte of the earth hath againe. It was first enhabited of foure peoples. Of the Ieccha Mongalles that is to saye, the greate Mongalles. The Sumongalles, that is to say the watre Mongalles, whiche called them selues Tartares, of the floude Tartar whose neighbours thei are.

The thirde people ware called Merchates, and the fourthe Metrites. There was no difference betwixte them eyther in body or language, but al afre one sorte and facion. Their behauour was in the beginning very brute, and farre oute of ordre, without lawe or discipline, or any good facion. Thei liued amonge the Scithians, and kept herdes of cattalle in very base state and condition : and ware tributaries to all their neighbours. But within a while afre, thei deuided them selues as it ware into wardes, to euery of the which was appointed a capitaine : in whose deuises and consentes consisted thordre of the whole. Yet ware thei tributaries to the Naimannes (their next neighbours) vntyll Canguista by a certaine prophecie was chosen their kynge. He assone as he had

receiued the gouernaunce, abolished all worshippe of deuilles, and commaunded by commune decree that all the whole nacion should honour the highe God euerlasting: by whose prouidence he would seme to haue recciued the kingdome. It was further decreed that as manye as ware of age to beare armour, should be preste, and ready with the king at a certeyne daye. The multitude that serued for their warres, was thus distributed. Their capitaines ouer ten (which by a terme borrowed of the Frenche, we calle Diseners, are at the commaundement of the Centurians. And the Centuriane obeied the Millenarie, that had charge of a thousande. And he againe was subiecte to the grande Coronelle that had charge ouer ten thousande: aboute the whiche nombre thei mounted no degree of captaines.

This done, to proue the obedience of his subiectes, he commaunded seuen sonnes of the Princes or Dukes whiche before had gouerned the people: to be slaine by the handes of their owne fathers, and mothers. Whiche thinge althoughe it ware muche againste their hartes, and an horrible diede, yet did thei it. Partely vpon the feare of the residew of the people: and partly vpon conscience of their obedience. For why, the people thoughte when thei sawe him begyn afre this sorte: thei had had a god amongst them. So that in disobeyinge of his commaundement, thei thoughte thei should not haue disobeied a king but God him selfe.

Canguista takinge stomake with this power, firste subdued those Scithians that bordred vpon him, and

made them tributaries. And where other afore had bene tributaries also vnto them: now receiued he in that one peoples righte, tribute of many. Then settinge vpon those that ware further off, he had suche prosperous successe that from Scithia to the sonne risinge, and fro thence to the middle earthe sea, and beyonde: he broughte all together vndre his subiection. So that he moughte nowe worthely wryte himselfe highe Gouvernour, and Emperour of the Easte.

The Tartares are very deformed, litle of bodie for the moste parte, hauyng great stiepe eyes: and yet so heary on the eye liddes, that there sheweth but litle in open sight. Platter faced and beardlesse, sauynge vpon the vpper lippe, and a litle about the pointe of the chinne thei haue a feawe heares as it were pricked in with Bodkins. Thei be comunely all slendre in the waste. Thei shaue the hindre haulfe of the heade, rounde aboute by the croune, from one eare to another: compassyng towarde the nape of the necke after suche a facion, that the polle behind sheweth muche like the face of a bearded manne. On the other parte, thei suffre their heare to growe at lengthe like our women: whiche thei deuide into two tresses, or braudes, and bryng aboute to fasten behinde their eares. And this maner of shauyng, do thei vse also that dwelle among them, of what nacion so euer thei be. Thei them selues are very light and nimble: good on Horse, but naughte on foote. All from the moste to the leaste, as well the women as the menne: doe ride either vpon Geldynges, or Kien, where so euer thei become. For stoned

Horses thei occupie none, ne yet Gelding that is a striker, and lighte of his heles. Their bridelles are trimmed with muche gold, siluer, and precious stones. And it is compted a ioly thyng among them: to haue a great sort of siluer sounded belles, gynglyng aboute their horse neckes. Their speache is very chourlishe and loude. Their singyng is like the bawlyng of Woulues. When thei drinke, thei shake the heade: and drinke thei do very often euen vnto dronckennesse, wherein thei glorie muche. Their dwellyng is neither in tounes ne Bouroughes. But in the fieldes abroad, afre the maner of thauncient Scithians in tentes. And the ratherso, for that thei are all moste generally catteill mastres. In the wintre time thei are wont to drawe to the plaines, and in the Somer season, to the mountaignes and hillie places for the better pasture. Thei make them Tentres, or elles rounde cotages of wickres, or of Felte vnder sette with smothe poles. In the middes thei make a round windowe that giueth them lighte, and letteth out the smoke. In the middes of the Tent, is their fire, aboute the whiche their wife and their children doc sitte. The menne delight muche in dartyng, shootyng, and wrastelyng. Thei are merueilous good hunters, to the whiche thei go armed at all pieces. And assone as thei espie the beaste, thei come costing together rounde aboute and enclose her. And when euery manne hath throwen his darte, or shotte his arrowe: whilst the beast is troubled and amased with the stripes, thei

steppe in to her and slea her. Thei neither vse breade ne bakyng: table clothe ne napkin.

Thei belieue that there is one GOD that made all thynges, bodily and ghostly, sene or vnsene, and hym thei honour: but not with any maner of Sacrifice or ceremonie. Thei make theim selues litle puppettes of silke or of felte, or of thrumme, like vnto menne: whiche thei sette vp vpon eche side of their Tenttes, and do them muche reuerence, beseching them to take hede to their catteille. To these thei offre the first milke of all their milche catteill, of what kinde so euer thei be. And before thei begin either to eate or drinke aught, thei sette a porcion thereof before them. Looke what beaste thei kille to be eaten, thei reserue the harte all nighte in some couered cuppe, and the nexte mornynge seath it and eate it.

Thei worshippe also and Sacrifice to the Sonne, Moone, and elementes fowre. To Cham also their Lorde and Kyng, thei do very deuoute honour and Sacrifice: supposyng him to be the sonne of God, and to haue no pierie in the whole worlde: neither can thei abide to heare any other manne name hym.

This people so despiseth al other men, and thincke theim selues so farre to surmount them in wisdom and goodnes: that thei abhorre to speake to them, or to compaignie with them. Thei calle the Pope and all Christen menne, Doggues and Idolatres: because thei honour stones and blocques. And thei theim selues (beyng giuen to deuclishe supersticions) are markers of dreames, and haue dreame readers

among them: as well to enterpreate their sweuens,* as to aske knoweledge of Idolles. In whom thei are perswaded that God speaketh: and therefore acording to their answeres, frame them selues to do. Thei marke many seasons, and specially haue regarde to the chaunges of the Moone. Yet make thei for no season, ne chaunge, any singular holidaiie or obseruance: but ilike for them all indifferently. Thei are of so gredie a coueitousnesse, and desire, that if any of them se aughte, that he coueiteth to haue, and cannot obtain with the good wille of the owner: if it apperteigne to no Tartarre, he will haue it by force. And thei thincke (through a certain ordenaunce that their Kyng made) thei offende not therein. For suche a commaundement had thei of Canguista, and Cham, their firste Kynges: That if it fortune any Tartarre, or Tartarres seruaunt, to finde in his waie, horse, man, or woman, without the kinges lettres or his saulfconduite: he should take it, him, her, or them as his owne for euer.

To suche as lacke money thei lende, but for shamefull gaines: that is to saie, two shillynges of the pounce for euery Monethe. And if it fortune ye to faile to make paiement at the daie: ye shall also be forced to paie the enterest, acording to the rate of the Vsurie. That is to saie, of euery tenth penie, one.

Thei do so polle and oppresse their tributaries, with subsidies, taxes and tallages, as neuer did people but thei, that euer manne redde of. It is beyonde belief

* From the Saxon, meaning a dream. See Bailey's *Dict.*, London, 1737.

to saie. Thei euer coueite, and as Lordes of all, do rape, and rende from other, and neuer recompence aught. No, the begger that liueth on almose, getteth not an aguelette of hym. Yet haue thei this one praise worthie propertie, that if he fortune to finde them at meate: thei neither shutte the doore against hym, ne thruste him out, if he be disposed to eate, but charitably bidde them, and parte with them suche as thei haue. But thei fiede the vnclenliest in the worlde, as I haue saied, without tableclothe, napkinne, or towell to couer the borde, or to wipe at meate, or aftre. For thei neither washe hande, face, ne body, ne any garmente that thei weare. Thei nether eate bread, nor make bread, nor sallottes nor potage, nor any kinde of Pultz. But no maner of flesshe cometh to them amisse. Dogges, Cattes, Horses and rattes. Yea, sometime to shewe their crueltie, and to satisfie their vengeaunce, the bodies of suche their enemies, as thei haue taken, thei vse to roste by a greate fire: and when thei bee asembled a good nombre together, thei teare them of the spittes like Wolues, with their tiethe, and deuoure them. And afteward drincke vp the bloude, whiche thei reserue afore hande for the nones. Otherwise thei vse to drincke Milke. Thei haue no wine of the countrie it self, but suche as is brought into them thei drincke very gredilie. Thei vse to Lowse one anothers heade, and euer as thei take a Lowce to eate her, saieng: thus wille I doe to our enemies. It is compted a greate offence among them to suffre drincke, or a piece of meate to be loste. Thei neuer therefore giue the bone to the Dogge, till

thei haue eaten out the marrowe. Thei neuer eate beaste (suche wile niggardes thei are) as long as the same is sounde and in good likyng: but when it fortuneth to be hurte, sicke, or febled by age, then bewrie they it in their bealies. Thei are greate sparers, and contente with smalle chaunge, and litle foode. Thei drincke in the mornyng, a goblet full of Milke or twaine, whiche serueth them sometyme for their whole daies foode.

The menne and the women moste communely are appareilled ylike. The men weare vpon their heades shallowe copin tackes, comming out behinde with a taile of a handefull and a haulfe long, and as muche in breadth: whiche thei fasten vnder their chinnes, for falling or blowing of, with a couple of strynges of ribbande lace, as we doe our nighte cappes. Their married women wear on their heades, fine wickre Basquettes of a foote and a haulf long: rounde, and flatte on the toppe like a barrelle. Whiche are either garnished with chaungeable silkes, or the gaiest parte of the Pecoockes feathers, and sette with golde and stones of sondrie sortes. Asfor the residue of their bodie, thei wear acording to their abilitie, bothe men and women, Skarlet or Veluet, or other silkes. Thei weare coates of a straunge facion, open on the left side, whiche thei put on acordingly, and fasten with fowre or five Buttons. Their Somer wiedes are all communely blacke: and those that thei weare in Winter and foule weather, white: and neuer lower then the knee. Wearing fures (wherein thei muche delight) thei weare not the furre inwarde, as we com-

munely doe: but contrariwise the heare outwarde, that thei maie enioie the pleasure of the shewe.

It is harde to discern by the appareile the maide, fro the wife, or the woman fro the manne: so like araied do the menne and the women go. Thei weare brieches, the one and the other. When they shal go to the skirmishe, or to battaille, some couer their armes (whiche at all other tymes are naked) with plates of iron, buckeled together alonge, in many pieces, that thei may the easelier sturre their armes. Some doe the same with many foldes of Leather: wherwith thei also arme their head. Thei cannot handle a target: nor but fewe of them a launce or a long sward. Thei haue curtlasses of. iii. quarters longe: not double edged but backed. Thei fighte all with a quarter blowe, and neither right downe, ne foyning. Thei be very redy on horsebacke, and very skilful archers. He is counted moste valeaunte, that best obserueth the commaundement and the obedience dewe to his capitaine. Thei haue no wages for their souldie, yet are they prest and ready in all affaires, and all commaundementes. In battayle, and otherwise wher oughte is to be done, very politike and experte. The princes and capitaines entre not the battle, but standyng aloofe, crye vnto their men, and harten them on: lookinge diligently aboute on euery side what is nedefull to be done. Sometime to make the armye sieme the greater, and the more terrible to the ennemy: thei set vpon horsebacke their wiues and their children, yea and men made of cloutes. It is no vilany amonge them to flye: if any thinge maye

eyther be saued or wonne by it. When thei will shoote, thei vname their righte arme, and then let thei flye with suche violence, that it pearceth all kinde of armour. Thei giue the onset flockinge in plumpes, and likewise in plompes they flie. And in the flighte thei so shoote backe warde behinde them, that thei slea many of their ennemies pursuinge the chase. And when thei perceiue their ennemies dispersed by pursuinge the chase, or not to fighte any thing wholie together: soudeinly retourninge, the beginne a newe onset with a hayle of shotte, neither sparing horse ne man. So that oftentimes thei ouercome when thei are thoughte to be vanquished. When thei come to enuade any quartre or countrie, thei deuide their armie, and sette vpon it on euery parte: so that the inhabitours can neither haue laisure to assemble and resiste, ne waye to escape. Thus are thei alway sure of the victory, whiche thei knytte vp with moste proude crueltie. Neither spareinge manne woman ne childe, olde ne younge sauing the artificer onely, whom thei reserue for their own vses. And this slaughter make thei afre this maner. When thei haue all taken them, thei distribute them to their Centurians: who committe them againe to the slaues: to euery one fewer or more acordinge to the multitude. And when the slaues haue all slayne them as bouchers kille hogges: then for a terrour to al other ther about: of euery thousande of y^e dead thei take one, and hange him vp by the hieles vpon a stake, amydde these deade bodies: and so ordre his heade as though it appiered by his facion or maner of

hanginge, that he yet bothe harkened the complaine of his felowes, and lessened them againe. Many of the Tartarres when the bodies lie freshe bliedinge on the grounde, laye them downe alonge, and sucke of y^e bloud a full gloute.

Thei kepe faithe to no manne, howe depely so euer thei binde them selues thervnto. Thei deale yet wourse with those that thei ouer come with force. The maidens and younge women thei deflowre, and defile as thei come to hande, neither do thei iudge it any dishonestie. The beautifuller sorte thei lead away with them: and in extreame misery, constraine them to be their slaues all their lyfe longe. Of all other thei are moste vnbrideled in leachery. For althoughe thei marye as many wiues as they luste, and are able to kepe: no degre prohibited, but mother, doughter, and sister: yet are thei as rancke bouguers with mankinde, and with beastes, as the Saracenes are, and no punishmente for it amonge them. The woman that thei marie, thei neuer take as wife, ne receiue any dowrie with her, vntill she haue borne a childe. So that if she be barren he maye caste her vp, and mary another.

This is a notable meruaile, that though amonge them manye women haue but one manne: yet thei neuer lightly falle out, ne brawle one with another for him. And yet are the menne parcialle in theyr loue: shewing mucche more fauour to one then another, and goynge fro the bedde of the one, streighte to the bedde of an other. The women haue their seuerall tentes and householdes: And yet liue verye chastely, and

true to their housebandes. For bothe the manne and the women taken in adultery, suffre death by the lawe.

Those that are not occupied for y^e warres, driue the catteile a felde, and there kepe them. Thei hunte, and exercise themselues in wrastlinge, other thing doe thei not. The care of prouision for meate and drincke, appareille and householde, they betake to the women. This people hath many superstitious toyes. It is a heinous matier with them, to touche y^e fier, or take fleshe out of a potte with a knife. Thei hewe or choppe no maner of thing by the fire, leasse by any maner of meanes, thei might fortune to hurte the thing which alway they haue in reuerence, and iudge to be the clenser, and purifier of al thinges. To laye them downe to reste vpon the whippe that thei stirre theyr horse with (for spurres thei vse none) or to touche their shaftes therewith, in no wise thei wylle not. Thei neither kille younge birdes, ne take them in the neste or other waies. Thei beate not the horse with the bridle. Thei breake not one bone with another. Thei are ware, not to spill any sponne meate, or drincke, specially milke. No manne pisseth within the compasse of their soiourning place. And if any one of self willed stubbornesse should do it, he ware sure withoute all mercy to die for it. But if necessitie constraine them to do it (as it often happeneth) then the tente of hym that did it, with all that is in it, muste be clensed and purified after this maner. They make two fires, thre strides one from another. And by eche fire thei

pitche downe a Iaueline. Vpon them is tied a lyne stretching fro the one to the other, and couered ouer with buckrame. Betwene these ii. Iauelins, as throughe a gate, muste all thinges passe that are to be purified. Two women (to whome this office belongeth) stande, on either side one, sprinckelinge on watre, and mumblinge certaine verses. No straungier, of what dignitie so euer he be, or of howe greate importance so euer the cause of his comming be: is admitted to the kinges sighte before he be purified. He that treadeth vppon the thressholde of the tente wherein their kinge, or anye of his chiefeines lyeth, dieth for it in the place. If any manne bite a gobet, greater than he is able to swallowe, so that he be constrained to put it out of his mouth againe: thei by and by make a hole vndre the tent, and ther drawe him out, and cruelly slea him. Many other thinges ther are which thei compte for faultes beyonde all forgiuennesse. But to slea a man, to enuade a nother mannes country, contrary to all righte and reason, to bereue them of their goodes and possessions, to breake the preceptes of God, thei estieme as nothinge. Thei haue a beliefe that afre this life thei shal liue for euer in another worlde (but what maner of worlde thei cannot telle) and ther receiue rewarde for their well doinges. When any of them falleth sicke, and lieth at the pointe of deathe, thei sticke vp a Iaueline with a piece of blacke clothe at the dore of the tente wher he lieth, that none come in as they passe by. For no manne when he seeth this, dare entre thether vncalled.

Aftre what time the sicke is dead, his whole house gather together, and priuely conueighe the corps into some place withoute the tente, chosen for y^e purpose. Ther cut they out a trenche, broade and diepe enoughe to sette vp another litle tent in: so that the toppe of the tent maye be well within the grounde. In that thei prepare a table with a banket: at the whiche thei sette the deade bodye in his beste appareille. And so together, as it ware with one hande, couer all with earth againe. Thei bewry with him also some beaste of bourden, and a horse ready saddled and appointed to ride. The gentlemen by their life time, appointe out a slaue (whome thei marke with their brande) to be specially bewried with him when he dieth. And this do thei vpon perswasion of a life in a nother worlde, wher thei woulde be loth to lacke these necessaries. Then doe the deades friendes take another horse, and slea him. And when they haue eaten the fleshe, thei stuffe the hide full of haye, and sowe it againe together and sette it vp ouer the graue vpon foure poles, in remembraunce of the deade. The bones do the two ordenarie women burne, for the clensing and purifieng of the soule. But the gentlemen, and thei of higher degree, handle the hide aftre another maner. Thei cut it out into very fine thonges, to asmuche lengthe as thei can, and measure oute asmuche grounde about the Sepulchre as the thonge wille stretche vnto. For so muche ground thincke thei shall the deade haue in a nother worlde. At the thirtieth daye thei ende their mourning.

Certaine of the Tartarres, professing the name of

Christe, yet farre from his righteousnes : when their parentes waxe aged, to haste their death, crame them with gobins of fatte. When thei die thei burne them to pouldre, whiche thei reserue as a precious Iewelle, to strawe vppon their meate euery daie. But to declare with what solempnitie and ioifulnes thei sette vp their newe Kynge, afre the death of tholde : because it ware to longe a thyng, bothe for the reader and writer to set out at length, I will shewe you in brief theeffecte.

Abrode in the fieldes, in a faire plaine ordenary for the purpose : all the Dukes, Erles, Barons, Lordes, and the reste of the nobilitie, together with the people of the whole kyngdome, do assemble. Then take thei hym, to whom the croune is due, either by succession, or by election. And when thei haue set hym vp in a throne of Golde : thei all fall doune on their knees, and together with one voice crie out a loude, afre this maner. We require the, yea, we will and commaunde the, to take the rule and gouernance of vs. He answereth, if ye will haue me doe so, then must ye of necessitic be redy to do whatsoever I commaunde ye. To come when I calle ye, to go whether so euer I sende ye, to slea whom so euer I commaunde ye, without staieng or stackering. And to put the whole kingdome and rule in my handes, when thei haue aunswered, we are content : Saieth he againe, from hencefurthe then the speache of my mouth, shalbe my swearde. To this the people yealde with greate shoutes, and reioisynges. In the meane while the princes and the nobles, taking the king out

of his throne, spread abrode on the grounde a piece of felte : vpon the whiche, thei cause hym in simple sorte to sitte doune, and thus saie to hym. Looke vp, and remembre GOD aboue the. And now looke doune also, and behold this felt vndre the. If thou gouerne welle, thou shalte haue all euen as thou wouldest wisse it. But if contrary wise, thou shalt so be broughte doune againe, and so nighe be bereued of all : that thou shalte not haue so muche, as this poore felte left the, wherypon thou sittest. This ones saied, thei sette in to hym, of all his wiues the dierest derlyng. And lifyng vp the felte alofte, haile hym by the name of Emperour, and her by the name of Empresse. Then come there presentes streight from al countries, and peoples of his dominion : and all the Threasoures that the kyng, his predecessour lefte, are brought him. Of the whiche he giueth giftes to al the princes and high estates : commaundyng the reste to be kepte for himself, and so dissolueth the Parliament as it ware.

In his hande and power is then altogether, no manne can : or though he can, he dare not saie this is myne, or this is his. No man maie dwelle in any part of the lande, but in that wherevnto he is appoincted. The Emperour hymself appoincteth the Dukes : the Dukes, the Millenaries : the Millenaries, the Centurians : and thei the Disniers : and the Disniers the residewe. The seale that he vseth hath this superscripcion. GOD in heauen, and Chutchuth Cham in earth, the force of God, and Emperour of all menne. He hath fiew armies of greate multitude

and force : and five chiefeines, by whom he subdueth all that stande against hym. He hymself neuer speaketh to any foreine ambassadours, nor admitteth them to his presence, as is aboue saied: excepte bothe thei and their giftes (without the whiche specially thei maie not come) bee purified by the ordenarie women. The Kyng aunswereth by another mannes mouthe. And the persone by whome he aunswereth, be he neuer so honourable, for the tyme that he becommeth the kynges mouthe, kneleth on his knees and giueth so diligent care, that he swarueth not from the Kyng in one woorde. For it is not lawfull for any manne, to chaunge the kynges woordes: ne for any man in any wise, to replie against suche sentence as he giueth. He neuer drincketh in open presence, but some body first sing to hym, or plaie vpon some instrumente of Musicque.

The gentlemen and menne of honour when thei ride, haue a phannell borne afore them, on a Iauelines ende, to kiepe awaie the Sonne. And as it is saied, the women likewise. These ware the maners and facions of the Tartarres, for a two hundred yeres paste.

The Georgians, whom the Tartarres aboute the same tyme did subdue: ware Christians, afre the fourme of the Greke Church. Thei ware neighbours to the Persians. Their dominions stretched out a great length, from Palestine in Iewrie to the moun-teignes called Caspij. Thei had eightene Bishopries: and one Catholicque: that is to saie, one generall bishoppe, whiche was to them, as our Metropolitane to

vs. At the firste they were subiecte to the Patriarche of Antioche. Menne of greate courage and hardinesse. They all shaued their crownes: the Laietie square, the Clercques rounde. Their women (certeine of them) had the ordre of Knighthode, and were trained to the warres. The Georgians when they were sette, ordered, and raunged in the felde, and were at point to ioyne the batteill: vsed to drinke of a gourdfull of strong wine, aboute the bigguenes of a mannes fiste. And to sette vpon their ennemies: muche amended in courage.

Their Clercques, whiche we calle the Spiritualltie, mighte vse bothe Simonie and vsurie at their wille. There was continuall hatred betwixte Tharmenians and them. For the Armenians were also Christians, before the Tartarres had subdued the Georgians and them. But they differed in many thinges, from the belief and facions of the true Church. They knewe no Christemas daie, no vigilles, nor the fowre quartre fastes, whiche we call Embryng daies. They fasted not on Easter euen, because (saie they) that Christ rose that daie aboute euen tide. Vpon euerie Saturdaie, betwixte Easter and Whitsontide, they did eate flesshe. They were greate fasters, and beganne their Lente thre wekes afore vs: and so streightly fasted it, that vpon the Wednesdaie and Fridaie, they neither eate any kinde of fische, ne aughte wherin was wine, or oile. Believing that he that drancke wine on those two daies: synned more then if he had bene at the stewes with a whore. On the Monedaie they abstained from all maner of meate.

On Tewesdaie and Thursdaie, thei did eate but one meale. Wedensdaie and Fridaie, nothyng at al. Saturdaie and Sondaie, thei eate flesshe and made lustie chiere. Throughe their whole Lente, no manne said Masse but on Saturdaies and Sondaies. Nor yet on the Fridaies throughout the whole yere: for thei thought then, that thei brake their fast. Thei admitted to the houseale, aswell children of two monethes olde, as all other indifferently. When thei went to Masse, thei vsed to put no watre in the wine. Thei abstained from Hares flesshe, Beaws flesshe, Crowes, and suche other as the Grekes did, and Iewes do. Their Chalices ware of Glasse, and of Tree. Some said Masse without either albe or vestement, or any maner suche ornament. Some onely with thornamentes of Deacon or Subdeacon. Thei ware all busie vsurers, and Simonites: bothe spirituall and Temporall, as the Georgianes ware. Their priestes studied Sothesaieng and Nigromancie. Their Spiritualltie vsed Iunckettyng oftener then the Laietie.

Thei married, but afre the death of the wife, it was not lawefull for the housebande to marie againe, nor for the wife, afre the death of the housebande. If the wife ware a whore, the Bisshoppe gaue hym leaue to put her awaie, and marie another. As for the fire of Purgatorie thei knewe nothing of it. Thei denied also verie stifly, that there ware two natures in Christe. The Georgianes saied that thei swarued from the truthe of Christes Religion, in thirtie pointes or articles.

¶ The xi. Chapitre.

¶ Of Turcquie, and of the maners, Lawes, and
Ordernaunces of the Turcques.

THE lande, whiche now is called Turcquie: hath on Theaste Armenia the more, and ronnet endelong to the Sea of the Cilicians: hauyng on the Northe, the Sea named Euxinus. There are in it many countries contened. As Lichaonia, whose heade citie is Iconium. Cappadocia with her heade citie, named Cesarea. Isauria, whiche hath for the chief citie Seleucia. Licia, whiche now is called Briquia. Ionia: now called Quisquoun, in the whiche standeth Ephesus. Paphlagonia, and in it Germanopolis. And Leuech: that hath for the heade Citie Trapezus. All this countrie that now is called Turcquie, is not enhabited by one seuerall nacion, but there be in it Turcques, Grekes, Armenians, Saracenes, Iacobites, Nestorians, Iewes and Christians. Whiche liue for the moste parte, acording to the Tradicions and Ordernaunces, that Mahomet the counterfeict Prophete, gaue vnto the Saracenes (a people of Arabie) the yerc of our Lorde and Sauour Iesus Christe. vi. hundred and. xxix. A manne whome I can not telle whether I maye calle an Arabianeor a Persian. For ther be authorities of writers on either behaulfe. His father was an idolastre afre the maner of the heathen. His mother an Ismalite leaning to the lawe of the Iewes. And

whilst in his childehode, his mother taught him afre one sorte, and his father afre another: thei printed in hym suche a doubtfull belief, y^t when he came to age he cleaued to neither. But as a manne of subtyle and guilefull witte, afre what time he had bene longe conuersaunte amongst menne of the Christian religion: he draue a drifte, deuised out of both lawes (the olde and the newe) how he mighte notably enfecte the worlde.

He said the Iewes did wickedly to denie Christe to be borne of the virgine Mary, seinge the prophetes (men of great holinesse, and enspired with the holy ghost) had foreshewed the same, and warned men of many yeres passed to looke for him. Contrariwyse he said to the Christians thei ware very fonde to beleue that Iesus, so dierly beloued of God, and borne of a virgine, would suffre those vilanies and tormentes of the Iewes.

Martinus Segonius Nouomontanus, in his booke of the Sepulchre of Christe our king, writeth that the Turkes, and Saracenes by an auncient opinion receiued from Machomet: do laughe Christian menne to skorne, that seke thether with so greate reuerence. Sayeng that Christ y^e prophet of all prophetes endewed with the spirite of God, and voyde of all earthly corruption: had there no sepulchre in very diede, for that he being a spirituall body conceiued by the breathe of y^e holy ghost coulde not suffre, but should come againe to be iudge of the Gentiles. This saieth Segonius, and many other thinges sounding to like effecte: whiche the Mahometeines are wonte to

throwe out against the Christians, bothe foolisshely and wickedly. When this counterfeicte prophet had saused his secte with these wicked opinions: he gaue them his lawe, and sorte of religion. Against the whiche lesse any man of righte iudgemente should aftrewarde write or dispute (as against a pestilent and filthie perswasion) he wrote a lawe in his Alcorane that it shoulde be deathe to as many as should reason or dispute vppon it. Wherby he euidentlie declared, that ther was nothing godly or goodly therin. For why shoulde he elles haue so raked it vp in the ashes, and forbidden it to be examined: so that the people coulde neuer come to knowledge what maner of thinge it is that thei beleue in. In the giuing of his lawe, he vsed muche the counselle and helpe of the moncke Sergius: of the wicked secte of the Nestorians. And to the ende it might please the more vniuersally: he patched it vp together with peces of all maner of sectes. He thoughte it good to sette out Christe with the beste, affirminge that he was a manne excelling in all holinesse and vertue. Yea he extolled him to a more heighth then was appliable to the nature of man, calling him the woorde, the spirite, the soule of GOD, borne out of a virgines wombe, whome he also with many wondrefull praises magnified. He confirmed with his consente, the miracles, and story of the gospel, as farre as it varieth not from his Alcorane.

The Godspelles said he ware corrupte by the disciples of the Apostles. And ther fore it behoued his Alcorane to be made, for to correcte and amende

them. Thus fauning into fauour with the Christians, he would haue bene christened of Sergius. Then to procure, and moue other also to fauour his proceedings: he denied with the Sabellians the Trinitie. With y^c Manicheis he made two goddes. With Eunomius, he denied that the father and the sonne ware equal. With Macedonius he said that the holy ghoste was a creature, or substaunce created. With the Nicholaites he allowed the hauinge of many wiues at ones. He allowed also the olde testament. Althoughe sayd he, it were in certain places faultie. And these fondenesses did he beswiete with a wondrefull lure of the thinges that menne in this lyfe mooste desire. Lettinge louse to as many as helde of him, the bridle of al lechery and luste. And for that cause doth this contagious euil sprede it self so wide into innumerable contries. So y^t if a man at this day compare the nombre of them that are by him seduced, with the other that remaine in the doctrine of faithe: he shal easeli perceiue the great oddes, ware it but herin. That wher Europe alone, (and not al that by a great deale) standeth in the belief of Christe: almoste all Asie, and Aphrique, yea and a greate pece of Europe standeth in the Turkisshe belief of Mahomete.

The Saracenes that firste receiued the brainesicke wickednesse of this countrefeicte prophete, dwelte in that parte of Arabia, that is called Petrea: wher it entrecommuneth with Iewry on the one side, and with Egipt on the other. So named of Serracum, a place nere vnto the Nabatheis, or rather as thei

woulde haue it them selues, of Sara, Abrahams wife.

Wherupon thei yet sticke faste in this opinion, y^t thei onely of al men are the lawfull heires of Goddes behest. Thei gaue themselues to tilthe, to cattle, and to the warres. But the greater parte to the warres. And therefore at what time they ware hired of Heraclius in the warres againste the Persians: when he had gotten the victory, and thei perceiued them selues to be defrauded by him: kindled with the angre of the villanye thei had done vnto them, by the counsell and persuasion of Mahomet (who tooke vpon him to be their captaine) thei forsoke Heraclius. And going into Siria, enuaded Damasco. Wher when thei had encreased them selues bothe in nombre, and purueiaunce necessary for them, thei entred into Egipte. And subdued firste that: then Persis, then Antioche, and then Ierusalem. Thus their power and fame daily so encreaced, and grewe: that men mucche feared, that any thing afterwarde shoulde be able to resiste them. In the meane season, the Turkes: a ferce and a cruell people, of the nacion of the Scithiens, driuen out by their neighbours fro the mountaines called Caspij, came downe by the passage of the mounte Caucasus, firste into Asia the lesse, then into Armenia, Media, and Persis. And by stronge hande wanne all as they came. Against these the Saracenes went forth as to defende the bordres of their gouernaunce. But forasmuche as this newecome power was to harde for them, the Saracenes within a while felle into

such despaire of their state: that vppon condicion that the other would receiue Mahometes belief: thei ware content thei shold reigne felowlke together with them, in Persis. Wherto when thei had agreed, it was harde to saye whether of the peoples had receiued the greater dammage. The Saracenes, in yelding to them the haulf right of their kingdome: or the other, whiche for coueteousnes thereof yelded them selues to so rancke, and wicked a poyson of all vertue and godlynes.

One bonde of belief then so coupled and ioyned them: that for a space it made to them no matier whether ye called them all by one name, Saracenes, or Turkes. But nowe as ye se, the name of the Turkes hath gotten the bettre hande, and the other is out of remembraunce. This people vseth moe kindes of horsemen then one. Thei haue Thimarceni, that is to saye Pencioners, aboute a foure skore thousande. These haue giuen vnto them by the kinge, houses, villages, and Castles euery one as he deserueth, in the steade of his wages or pencion. And thei attende vppon the Sensacho, or capitaine of that quarter, wher their possessions lye. At this daye the Turkes are deuided into two armies: the one for Asie, and the other for Europe. And either hath a chiefteine, at whose leading thei are. These chieftaines in their tongue be called Bassay. Ther are also another sorte muche lyke to our aduenturers, that serue withoute wages, called Aconizie. And these euer are spoiling afore when the campe is yet behynde. The fiueth parte of their butine is due

vnto y^e king. And these are aboute a fourty thousande. Their thirde sorte of horsemen is deuided into Charippos Spahiglauos, and Soluphtaros. The beste, and worthiest of these, are y^e Charippie: of an honourable ordre of knighthode, as it ware for the kinges body. And those be euer about him, to the nombre of eyghte hundred, all Scythians and Persians, and elles of none other kinde of menne. These, when niede is, being in the sighte of the kinge: fight notably, and do wondrefull feates on horsebacke. Spahy, and Soluphtary be those whiche haue bene at the kinges bringing vp from their childehode, to serue his filthy abhominacion. And when thei are come to mannes state, thei marye at the kynges pleasure: And be enriched both with dowery of their wife, and a stipende. These for the moste parte serue for embassadours, deputies, lieutenautes and suche other dignities, and are nexte vnto the kinge on bothe sides of him, when he goeth any whether as a garde. Thei are in nombre a thousande and thre hundred.

Among the footemen are tree sortes, Ianizarie, these be chosen all the Empire ouer, of xii. yeres of age, or there aboute, by certein that haue Commission for the purpose: And are for a space enstructed in the feactes of warre, in commune schooles. And then aftrewarde are thei chosen into souldie, and haue giuen them a shorter garmente, and a white cappe, with a tarfe tourned vpwarde. Their weapon is a Targette, a Curtilase, and a Bowe. Their office is to fortifie the campe, and to

assaulte cities. Thei are in nombre aboue twentie thousande.

The seconde sorte are called Asappi, and are all footemen of light harnesse, weaponed with swearde, target, and a kinde of long Iauelines, wherewith thei slea the horses of their enemies, in the skirmishe and battaile. These, to be knowen fro the Ianizaries, weare redde cappes. These are appointed in nombre, accordyng as the case shall require. But thei are euer at the leaste fouretie thousande. When the warres are finished, for the whiche thei ware hired: these are no longer in wages. Tharmie roialle hath about two hundred thousande armed menne, beside a greate rable of footemen aduenturers, that take no wages, and suche other as be called out of Garrisons. And amonge these, Pioners and Cookes, Carpenters, Armourers, and suche other as thei must niedes haue to make the waye, wher the place is combresome: to dresse victualles, to amende harnesse, to make bredges ouer floudes, to trenche aboute their ennemies, to plante battries, make Ladders, and suche other thinges necessarie for the siege. Ther foloweth the armie also, sondrye sortes of money Masters: some for lone, some for exchange, some to buy thinges. And sondrie sortes of occupiers, such as be thought nedeful in such cases.

But there is nothing in all that nacion more to be marueiled at, then their spiedinesse in doeyng of thinges: their constantnes in perilles, and their obedience and precise obseruinge of all commaundementes. For the least fault, of goeth the heade.

Thei passe ouer raginge floudes, mountaignes and rockes: roughes and plaines, thicke and thinne, if thei be commaunded. Not hauing respecte to their lyfe, but to their rulers. No men maie awaie with more watche, no men with more hongre. Among them is no mutinyng, no vproures, no sturres. In theyr fyght thei vse no cries, nor shoutes, but a certeine fiercenes of brayeng. Thei kepe suche precise scilence in the night, through out their campe: that thei wil rather suffre such as they haue taken prisoners, to run their waie, then to make any sturre. Of all the peoples at this daie, thei onely doe warre, acording to the ordre of armies. So that no manne niedeth to meruayle how it cometh that no people this two hundred yeare and aboue, haue had like successe vnto them. Yea, it may truely be sayd, that excepte it be by some plague or murreyn, or discorde among them selues, they can not be subdued. The apparail that the souldiours do vse, is most comely and honeste. In their sadles and bridles, there is neither curiositie, ne yet superfluitie. No man emong them weareth his Armour, but when niede is to fight. They carry their harness behynde them, at their backes. They vse neither banner, standerde, ne flaggue: but certein Iauelins that haue streamynge out fro the toppe, diuers coloured thriedes, by the whiche euery hande knoweth his capiteine. Thei vse a dromme and a fiphe, to assemble their Bandes, and to sturre them to the batteile. When the batteile is done, all the armie is presented to the Regestour (whiche is some one of

the nobles) bothe that it maye bee knowen who is slain, and what nombre: and that newe may be entred in their places. In all assemblies and mietinges, feaste, or other: thei praie for their souldiours, and menne of warre. But specially aboue all other, for those that haue suffred death for the commune quarelle of their countrie: calling them happie, fortunate, and blessed, that thei yelded not vp their liues at home, amidd the lamentacions and bewailynge, of their wiues and children, but loste them abrode, amonge the shoutes of their enemies, and the ratling of the Harneis, and Launces. The victories of their forefathers and eldres, thei put into Balade, and sing them with greate honour and praises: for that thei thinke the courages of the souldiours and menne of warre be mucche quickened, and kindled thereby.

Their dwelling houses are communely of timbre and claie, very fewe of stone: for of them are the noble mennes houses their temples, and Batthes. And yet are there amonge the communes, men able of them self alone, to set furthe an whole armie, furnished at all poinctes. But because thei are naturally giuen to sparing and to abhorre all sumptuousnesse, embrasing a lowe and simple state: thei wel beare this voluntarie pouertie, and rude homelimesse. For this cause also, doe thei not set by any kinde of Painters Imagerie. As for the other imagerie of coruen grauen, or molten worke, thei do so hate and abhorre: that thei call vs Christians for delighting so mucche in them, verie Idolatours and Image worshippers. And do not onely so calle vs, but wil earnestly argue,

that we are so in dede. Thei vse no Seales to their Lettres, of what sorte so euer thei be, the kynges or other. But they credite the matier, assone as thei haue red the superscription, or heard the name of the sender. Thei occupie no belles, nor suffre not the Christianes that dwelle among them to do. Thei game not for money, or any valewe elles. And if it fortune that any manne be founde to do, in many sundrie wise thei reuile him, and baite him with shames and reproche.

No man among them, of what degree or dignitie so euer he be: requireth forme chaire, stoole, or other kinde of seate to sitte vpon. But foldinge bothe him selfe and his clothes, afre a mooste comely sorte: rucketh downe vpon the grounde, not muche vnlike to the sitting of our gentlewomen ofte times here in Englande. The table wherupon thei eate, is for the mooste parte of a Bullockes hide, or a Hartes skinne. Not dressed, but in the heare, facioned rounde, beyng a fowre or fiae spanne ouer, and so set rounde about on the bordre, or verge, with ringettes of iron: that putting a couple of stringes throughe the ringes, it maye be drawen together, and shutte and opened like a purse. House, or Churche, or any other place wher they entende to sitte, no man entreth with his shoes on. For it is compted a very dishonest and vnmanerly facion, to sitte shod. Wherefore they vse a maner of slippe shooes, that may lightly be putte of and on. The place where thei sitte, either at home, or at Churche, is in some place matted, and in some place ouerspred with course

woollen Carpette. And some places also, either for the lowenes, moistenes, or vncleanliness therof are plancked with boorde. The garmentes aswell of the menne, as the women, are large and longe and open afore: that thei may the more honestlie and couertly hide all, when nature craveth to be eased. And in doeyng those niedes, thei take greate hiede, that their face be not into the Southe, as it is when thei praye. As also that thei discover no priuie parte, that any myght fortune to see. The menne make water sitting, aswell as the women. For if a man amonges them, ware sene to make water standing: he should be iudged of all, a foole, or an hertique.

From wine (as from a prouoker of al sinne and vnclennesse) thei absteine by their lawe. And yet eate they the Grapes, and drincke muste. Thei also forbear to eate any thinge, that commeth of the Hogge: or any thinge elles that dieth of sicknesse, or by aduenture vnslain. But any other thinges, being mannes meate, thei refuse not to eate. Thei worshippe the Fridaie, laieng all labour and businesse aparte, with as greate solempnitie and deuocion, as we doe the Sondaie, or as the Iewes doe the Sabboth daie. In euery citie there is one principall or head Church. In the whiche vppon the Fridaie at afre Noone, thei all assemble together. And afre solempne praiers, heare a sermone. Thei acknowledge one God, to whome thei make no like, nor equalle: and Mahomet to be his trustie and welbeloued, Prophete. All the Saracenes are bound to praie fие times on the daie, with their faces toward the South. And before

thei so do, to the ende thei maie be cleane from all filthe of bodie: to wasshe them selues toppe and taile, heade, eares, eyes, nose, mouthe, armes, handes, bealy, colions, legges and fiete. Specially, if he haue bene late at the soile with a woman or stouped on his taile to vnburden his bealie. Except he haue some lette of iournie, or sicknesse. But if he lacke watre to doe this withall (as that sieldome or neuer can happen, for that thei haue in all cities, bathes, ordenarie for the purpose) thei supplie the defaulte with the moulde of fressehe cleane earthe, wherewith thei rubbe ouer their whole bodies. Who is so polluted in any maner wise: suffreth no man before this clensing, to speake with hym, or to see him, if it be possible. Euery yere for the space of fiewe wiekes continually together, thei faste al daie as presicely as is possible, bothe from meate, drincke and women. But afre the sonne is ones doune, till the next daie he riseth, thei neither spare eatyng ne drinckyng, ne pressyng of pappes. In thende of their lente, and againe the sixtieth daie afre: Thei kiepe their passeouer or Easter, in remembraunce of the Rambe shewed vnto Abraham, to be Sacrificed in the steade of his sonne, and of a certaine nighte in the whiche thei doe beleue that the Alcorane was giuen them from heauen.

Euery yere ones, the Saracenes also are bound of ductie to visite the house of God, in the citie of Mecha: bothe to acknowledge their homage, and to yelde vnto Mohomete his yerely honour at his Sepulchre there. The Saracenes compelle no man

to forsake his opinion or belief: ne yet labour so to perswade any countrie to do. Although their Alcorane commaunde them to treade doune and destroie all menne of the contrary belive yea them and their prophetes. But through this sufferance, ther are to be founde enhabiting in Turkie, peoples of all opinions, and beleue: euery man vsinge suche kinde of worshippe to his God, as to his religion apperteineth. Their priestes do not muche diffre from the commune people, nor yet their churches from their dwelling houses. Yf thei knowe the Alcorane, and the praiours and ceremonies of their lawe, it suffiseth. Thei are neither giuen to contemplacion ne yet schole study. For why thei are not occupied with any churche seruice or cure of soules. Sacramentes haue thei none, nor reliques, nor halowinges of fontes, Aulters, and other necessaries. But prouidinge for their wiues, their children, and householdes, thei occupie their time in husbandrie, marchaundise, huntinge, or some other meane to get the penie, and mainteyne their liuing, euen as the temporall men doe. Ther is nothing forbidden them, nothing is for them vnlawfull. Thei be neither burdoned with tillage, ne bondage. Thei be muche honoured of al men, for that thei are skilfull in the ceremonies of the lawe, teache them to other, and be the gouernours of the churches.

→ They haue many schooles and large, In the which great nombres are taught the lawes there giuen by kinges, for the ciuile gouernance and defence of the Realme. Of the whiche some are afterwarde sette

fourth to be men of the church, and some to be temporalle officers. Their spiritualtie is deuided into many and sondry sortes of religions. Of the whiche some liue in the wooddes and wyldernes shonnyng all companye. Some kieve open hospitalitie in cities, and yet liue by almose them selues. These if they lacke meate to refreshe the niedy straunger and pelligrine, yet at the least waie they giue him herbour and lodgyng. Other, roumyng the cities vp and downe and caryeng alway in bottles faire watre and fresshe, if any man be disposed to drinke, vnasked they willingly proffre it him, and refuse not to take, if he for their gentlenesse offre aught vnto them agayn. Otherwise they craue nothyng, but in al their woordes, gesture, behauour, and diedes: shewe them selues aungelles raither then menne. And euery one of these hath one knowledge or other, of difference from the reaste. The Saracenes or Turkes are very precise executours of Iustice. Who so committeth bloudshed: hath in like sorte his owne shedde againe. Taken in adultery, both parties are streight without mercy stoned to deathe. Thei haue also a punisshement for fornication, whiche is to the manne taken with the diede, foure score ierkes or lasshes with a skourge. A thief for the first and the seconde time, escapeth with so many stripes. But at the thirde time, hathe his hande cut of, and at the fourthe his foote. He that endamageth any manne: as the losse or hinderance shalbe valewed, so muste he of force recompence. In claiming of goodes, or possessions,

the claimer muste proue by witnesse that the thing claimed is his: and the denier shalbe tried by his othe. Witnesses thei admitte none, but persones of knowen honestie, and suche as mighte be believed withoute an othe. Thei haue also certeine spiefaultes ordinarilye appointed (muche like to our Sompnours) that spie in euery shiere for suche as be negligent, and let slippe suche oraisons and seruice as thei be bounde to. Those if thei fortune to finde them: do thei punishe aftre this maner. Thei hange a borde about their neckes, with a great many of foxe tailes, and togginge them vp and downe the stretes: all ouer the citie, thei neuer lette them go vntyll they haue compounded by the purse. And in this also nothing vnlike to our Sompnours. It is lawfull for no manne, beinge come to mannes state, to liue vnmarried. It is compted amonge them as lawfull to haue. iiii. wiues, as it is amonge vs to haue one. Marie what soeuer is aboue this nombre (as thei may if thei liste, and be able to kepe them, (no degree excepted, but mother and sister, marie a hundred) thei are not iudged so lawfull. The children that thei haue bothe by the one, and the other haue equalle porcion in the fathers enheritaunce. Sauing that. ii. women children are compted in porcion but for one man childe. Thei haue not. ii. of their wiues together in one house, ne yet in one citie. For the busines, and disquietinges that might happen therby, but euery wife in a seuerall towne. The housebandes haue libertye to put them away thrise, and thrise to take them againe. But yet when he

hath ones putte her awaie, if any manne haue taken her, and she lust to abide with hym, she maie.

Their women are moste honestlie appareiled. And vpon their heades doe vse a certeine attire, not muche vnlike the veluet bonette of olde Englande: wherof the one lappe so hangeth vppon whiche side semeth her good: that when she is disposed to go out of the doores, or to come amongst menne within the house, she maie hide therwith by and by her whole face, sauynge her eyes.

The Saracenes woman, neuer dare shewe her self wher there is a company of menne. To go to the marchate to occupy byeng or sellyng in any wise: is not syttyng for their women. In the head church they haue a place farre a part fro y^e men: so close that no manne canne looke into them. Into the which notwithstanding it is not laufuil for euery mans wyfe to entre: but for the nobilitie onely. Ne yet for them neyther, but on Friday, at the onely houre of noone praier: whiche as I haue aforesayd, is kept amonge them high and holy.

To see a man and a woman talke together ther, in the open strete or abrode: is so straunge, and so vnwonte a thing, that in a whole yere it skante happeneth ones. For a man to sitte with his wyfe in open sighte, or to ride with any woman behinde him: amongst them ware a wondre. Married couples neuer dally together in the sighte of other, nor chide or falle out. But the menne beare alwaies towarde the women a manly discrete sobrenes, and the women, towarde them a demure womanlie reuerence. Greate

menne, that cannot alwaie haue their wiues in their owne eye, appoincte redgelinges, or guelte menne to awaite vppon them. Whiche waite them in diede so narrowlye, that it ware impossible for any man beside the housebande to speake with the wyte vnsene: or the wyfe by any stealthe to false her truth and honestie. Finally the Saracenes do so full and whole beleue their Mahomete and his lawes: that thei doubtte no whitte, but the kepers of them shall haue euerlasting blessednesse. That is to saye, after their opinion, a paradise of pleasure, a gardein plotte of delighte, full of swiete rindles of Christalline watre. In whose botomes y^e grauelle, popleth like glisteryng golde. The ayre alwaie so attempre and pure, that nothyng can be more swiete, more pleasaunte nor healthsome. The grounde couered and garnished with natures Tapesserie, neither lacking any colour that pleasaunte is to the eye, or sauour that maie delight the nose. Birdes syngyng with suche armonie, as neuer mortalle eare heard. Briefly flowyng in all pleasure that any harte can afre thincke. Dishes for the mouthe, of all deinties. All maner of Silkes, Veluettes, Purples, Skarlettes, and other precious apparelle. Godly younge damoselles, with graie rowlyng eyes, and skinne as white as Whales bone, softe as the Silke, and breathed like the Rose, and all at their becke. Vesselles of siluer and golde. Angelles for their Butlers that shall bryng them Milke in Goblettes of golde, and redde wine in siluer. But contrariwise, thei threaten vnto the breakers of them, helle, and euerlastyng destruccion.

This thei also beleue, that be a manne wrapped in neuer so many synnes, yet if at his death, he beleue vpon God, and Machomete, he shalbe saued.

¶ The xii. Chapitre.

¶ Of the Christians, of their firste commyng vp, their Ceremonies, and ordenaunces.

CHRISTE Iesu, the eternalle and verie sonne of thalmightie father, the seconde persone in the holie inseparable, equalle, and eueralstyng Trinitie: Of a sette purpose, and spirituall secrete, not reuealed from the beginnyng of tyme, and aboute mannes capacitie: was by the meane of the holy ghost, conceiued and borne manne. In Iewrie, of a Virgine, of the stocke of Dauid, a thousande fife hundred, and twentie yeres* gone. To sette vs miserable, and vnhappy menne on foote againe, whiche ware in Adam and Eue, by the sinne of disobedience ouerthrowen. And to bryng vs againe, vnto our heauenlie natiue countrie, from the whiche we haue by so many ages, for that presumption bene banished. Finally, to repaire and supplie in heauen againe ones, the ruine and fal of those spirites, whiche a space afore our creacion, ware thurste doune fro thence. For the whiche purpose, we chiefly ware made. This Iesus, from thirtie yeres of age, vntill

* *Original Note.*—It appereth by this place that this was written. xxxv. yeres gone.

thirtie and fowre (in the whiche, throughe the maliciousnes of the Iewes, he suffred on the galowe tree) traueillyng all Iewrie ouer : first moued and exhorted the Iewes, and then other peoples, from the olde Lawe of Moses, and their wicked Image worshippe, to his newe ordenaunce and trade. And as many as would folowe, and doe afre hym, he called them his scholers or disciples. Out of the whiche, he gaue vnto. xij. that he had specially chosen, Commission afre his death (when he had appered to them on liue again, as he had forwarned them y^t he would) to go as Legates, or Embassatours into y^e whole world, and to preache vnto all creatures, what so euer thei had sene or learned of him. Simon Petre (to whom longe afore he had surrendred the gouernance and chiefteinshippe of his Church, as in reuercion afre him) when afre the comyng of the holy ghoste some wente into one coste, and some into another, euery manne his waie, as thei were allotted and commaunded : came first vnto Antioche. And there setting vp the first and chief chaire of the Church, keppe a counsaile with the other Apostles, whiche often tymes came to hym. In this Counsaile among other thinges it was decreed, that asmany as should receiue, and cleaue vnto the doctrine, and righte perswasion of Christes godlines : should thence furthe be called Christianes. This Seate of superioritie, beyng afterwarde translated to Rome : bothe he and his Successours, tooke it for their chief charge and businesse, to put the rude and rawe secte of their Christe, and the folowers of the same, in

some good ordre and trade of gouernaunce. Bothe afre the maner of Moses Lawe (whiche Christe came not to breake, but to consummate and finishe) and the state of the Romain gouernaunce, the Greke, and Egipcian: and also by paterne of the Ceremonies, obseruances, lawes, and ordenaunces Ecclesiasticalle and Temporalle, of many other peoples: But specially afre the doctrine, of Christe Iesu, and the woorkyng of the holy ghoste, to bring them in to frame and facion. When thei ware entred in the mattier: As thei sawe that men not emong the Hebrues alone, but emong other peoples also, ware diuided into Ecclesiasticalle and Temporalle, Spiritualltie and Laietie: and eche of them in mooste goodly wise, into their dignities and degrees (The Romain Emperour then being gouernour of the whole worlde alone) to haue Consulles, Fathers or Senatours: at whose becke all thinges ware deuised and doone: And in the residewe of the earthe to bee many Kynges, many Dukes, Erles, Presidentes, and Deputies of countries, and their Lieutenauntes: Maresshalles of the felde, and highe Conestables for the communes, Pretours or Prouostes, Standerd-bearers roialle, Centurianes, and Disners, Seriauntes, Conestables, Collectours, Serueiours, Porters, Scribes, Listers, and many other persones without office, bothe menne and women. And in the Temples of their Goddes, a Sacrificer roialle, whiche is to saie in effecte, a highe Prieste of the dignitie of a kyng. Archeflamines, Flamines of honour, and other Flamines inferiour and laste in degree their Priestes. And by

like ordre among the Hebrues: an highe Bisshoppe, and inferiour Priestes, Leuites, Nazareis, candle quenchers, commaunders of Spirites, Church Wardeines, and Syngers, whiche wee calle Chantours afte the Frenche. And among the Grekes: Capiteines, or heades ouer a thousande, ouer an hundred, ouer fuetie, ouer tenne, and ouer fiae. And that there ware yet beside these, bothe among the Hebrues, and the Romaines, many couentes, or compaignies of menne and women religious. As Sadduceis, Esseis, and Phariseis among the Hebrues: Salios, Diales, and Vestalles, among the Romaines: The moste holy Apostles did all consente, that Petre, and thei that should folowe him in the seate of Rome, should for euermore be called Papa. As who would saie, father of fathers, the vniuersalle, Apostollicalle, moste hoy, and moste highe bisshoppe. And that he should at Rome be Presidente ouer the vniuersalle Church, as the Emperour there, was ruler of the vniuersall worlde. And to matche the Consulles (which ware euer twaine) thei appointed fowre head Fathers, in the Greke named Patriarches, one at Constantinople, another at Antioche, a thirde at Alexandrie, and the fowrthe at Hierusalem. In the place of the Senatours, thei took the Cardinales. To matche their kynges, whiche had three Dukes at commaundemente, thei deuised Primates: To whom ware subiecte thre Archebishops. So that the Archebishophe or Metropolitane, standeth in the place of a Duke. For as the Duke had certain Erles or Barones at his commaundemente: so haue the Archbisshoppes, other inferiour Bisshopes at

theirs, which also by reason muste countreuaile an Erle. The Bisshoppes coadiutor or Suffragane, came into the Presidentes place. Thordenarie into the Deputies, then did the Officialle matche with the Mareshalle. And with the high conestable for the communes, the Bisshoppes Chauncelour. And for the Pretour or Prouoste, thei sette vp an Archedeacon. In stede of the Centuriane, was a Deane appointed. And for the Disnere, the Persone or Vicare. For the Aduocates, crepte in the Parisshe Prieste, Soule Prieste, Chaunterie Prieste, Morowe Masse Prieste, and suche other. The Deacon standeth for the Surueiour. The Subdeacon for the Serieaunte. For the two Conestables, came in the two Com-maunders of Spirites, called Exorcistæ in the Greke. The Collectours office, was matched with the Church wardeines. The Porter became the Sexteine. The Chauntour, scribe, and Lister, kieve stille their name. The Acholite, whiche we calle Benet and Cholet, occupieth the roume of Candlebearer.

All these by one commune name, thei called Clerj, of the Greke woorde Cleros, that is to saie, a Lotte. For that thei ware firste from among the people, so allotted vnto God. Thereof cometh our terme Clerque, and his cosine Clergie. Neuerthelesse, this name Clergie, was not so commune vnto all: but that it siemed moste proprely to reste in the seuen degrees, that the Pope of Rome vsed for his Ministres, when he saied Masse in persone him self. That is to saie, the Bishoppe, the Priest, the Deacon, and subdeacon, y^e Acholite, and the Chauntour. Vnto euery

of these gaue thei in y^e churchē their seueralle dignities officies, and appareile.

To the Bishoppe was giuen auctoritie, to ordeine and make other Clerckes. To *enueile virgines, and to hallow them. To consecrate their likes, and their superiours also. To laie handes vpon them. To confirme and Bisshoppe children. To hallowe Churches. To put Priestes from their Priesthode: and to degrade them, when thei deserue it. To kieve Conuocacions and Sinodes. To make holy oile: to hallowe the ornamentes and vesselles of the churchē. And to do also other thinges, that the inferiour Priestes doe. To enstructe those that be newly come to the faithe. To Christiane, to make the Sacramente of the Altare, and to giue it to other. To absolue the repentaunte of their sinnes, and to fette the stubberne more streighte. To shewe furthe the Gospelle. To enioyne all Priestes to shaue their heades in the croune, like a circle of. iiij. fingres brode, after the maner of y^e Nazareis. To kepe their heare shorte, to weare no bearde. And to liue chaste for euer.

Their liuyng onely to rise of the firste fruictes, tenthes, and offrings: and vtterly to be voide of all temporalle and Laiemennes cares and businesse. To be honestlie appareiled, and accordyngly to vse their passe and conuersacion. Onely to serue God and the churchē. Diligently to plye the reading of holy scripture, y^t they themselues mighte perfectly

* *Original Note.*—That is to saie, to make Nunnes.

knowe all thinges pertaine to Christian religion, wherein thei are bound to enstructe other. The companies or couentes of religious, aswel men as women: are Benedictines, Preachers, Franciscanes, Augustines, Barnardines, Anthonines, Iohannites, Cisternois, and innumerable other. Whiche al haue their habite, and maner of liuing by them selfe: acordinge to the rule that eche one priuately prescribed to them selues. And liued for the moste parte a solitary life, professing chastitie, pouretie, and perpetuall obedience. And for their solitarines the Greke called them Monarchi. Some of these haue for the heades Abbotes, some Priours: whiche are either subiecte to the Pope onely, or to the bishoppes. Al these vsed coules, much afre one facion, but in colour diuers, and abstained fro fleshe. The bisshoppes when thei say masse, haue xv. holy garmentes, afre y^e maner of Moyses lawe, for y^e perfection of them. His boatewes, his Amice, an Albe, a Girdle, a Stole, a Maniple, a Tunicle of violette in graine fringed, his gloues, ringe, and chesible or vestimente, a Sudari, a cope, a mitre and a crosse staffe.* And a chaire at the Aultares ende, wherein he sitteth. Of the whiche. vi. are commune to euery inferiour prieste: the Amice, the Albe, the girdle, the stole, the Maniple, and the vestiment. But ouer, and aboue all these the Pope, by the gifte of Constantine the greate, hath libertie to weare al the ornamentes Imperialle. That is to saye a kirtle of skarlet, a robe of Purple, a sceptre, and a close

* *Original Note.*—The Latine calleth it a shiepe hooke.

corone. With the whiche afre he hath rauisshed him selfe in the vestrie, vppon solempne feastes when he entendeth to do masse: he commeth forth to the aultare, hauing on the right side a prieste, on the lefte side a Deacon, a Subdeacon going before him with a booke faste shutte, two candle bearers and an encensour with the censoure in his hand smoking. When he is comen to the griessinges, the stayers, or foote of the aultare: putting of his mitre he maketh open confession† of his sinnes together with his company.

That done he goeth vp to the aultare, openeth the booke, lieng vpon the lefte corner of the same, kysseth it, and so procedeth in the Solempnisacion of y^e Masse. The subdeacon readeth the epistle, and the Deacon the godspelle. Priestes of al degrees, are charged to prayse God seuen times a daie, and to praye with ordenarie oraisons. Towarde the eueninge, euen-songe: and compline more late. Matines in the morninge, and incontinente prime, and howres, in ordre of tyme, as thei stande in ordre‡ of name. And this humbly before the aultare, if he maye conueniently, with his face towarde the Easte. The pater nostre and the Crede, said thei, onely at the beginnyng of their seruice, as the commune people do nowe a daies also. Sainte Ierome, at the vrgent request of Pope Damasus, parted out the Psalmes according to the daies of the wieke. And appointed for euery houre a porcion of propre psalmes. For

† *Original Note.*—That is, he saith confiteor.

‡ *Original Note.*—Hora prima, tertia, sexta, nona.

the nighte houres on the holy daye. ix. and on the working daye. xii. For laudes in the morning. v. for euensonge as many, and for eche other houre but thre. He also ordeined the Epistles, Godspelles, and other seruice, vsed to be red out of the olde or newe testament, in maner altogether, sauing y^e note. The Anthemes (which Ambrose, Bysshoppe of Millayne wrate, and endited) Damasus put ordre that the quiere should sing side aftre side, and added to euery psalmes ende. Gloria patri, &c. The lessons and Himpnes that go before eche one of the howres did y^e counceiles of Thoulouse and Agathone authorise. The orisons, the grailes, the tractes, the Alleluya, thoffertorie, the Communion in the Masse, the Anthemes, Versicles, repitions, and other thinges, either songe or redde by nyghte or by daye, to the beautifieng, and praysing of God: did Gregory, Gelasius, Ambrose, and many other holy fathers, deuise, and put furthe, not at one time but at sondry. The Masse (so terme thei the sacrifice) was firste vsed to be done in suche simple sorte, as yet is accustomed, vppon good Friday, and Easter euen, with certeine lessons before it. But then Pope Celestinus put to the office of the Masse. Thelephorus, Gloria in excelsis: But Hilarius of Pictauiamade the Et in terra. Simachus ordeined it to be songe. The Salutacions, which by y^e terme of Dominus vobiscum, be made seuen tymes in a Masse, wære taken out of the booke of Ruthe, by Clemente and Anaclete, and put in, in their places. Gelasius made vp all the reste to the Offertory, in the same

ordre thei be vsed. Excepte the Sequences and the Crede : wherof Nicolas put in the firste, and Damasus the nexte: acordinge to the Sinode of Constantinople. The bidding of the beades, with the collacion that was wonte to be made in the pulpite on Sondaies, and halydaies: raither grewe to a custome by the example of Nehemias, and Esdras, then was by any authorised. In this collation at the firste comming vp therof, when so many as ware presente at the Masse did receiue the communion, acording as was ordeyned by a decree: thei that ware at any discorde ware exhorted to concorde, and agremente. And that thei should receiue the sacrament of the aulter cleane from the filthe of sinne, vppon the whiche consideration at this daye it endeth with confiteor, or an open confession. There ware thei wonte to teache the instrumentes of the olde lawe, and the newe. The ten commaundementes. The xii. articles of our beleue. The seuen sacramentes, holy folkes liues, and Martirdomes, holy dayes, doctrines, and disciplines: vertues, and vices, and what soeuer are necessary beside forthe, for a Christiane to knowe. Gregory linked on the offertorie. Leo the pefaces. Gelasius the greate Canon, and the lesse. The Sanctus blessed Sixtus. And Gregory y^e Pater noster out of the Gospelle of sainte Mathewe. Martialle the scholer of blessed Peter, deuised that Bysshoppes should gyue their benediction at the Agnus. And as for other inferiour priestes, Innocentius commaunded them to giue the paxe, that is to saye peace. Sergius tacked on the Agnus, and Gregory the poste com-

munion. The closing vp of all with *Ite missa est, Benedicamus, Deos gratias*: was *Leoes inuencion*.

The xii. articles of our beleue, whiche the blessed Apostles would euery manne not onely to confesse with mouthe, but to beleue also in harte, are these.

Firste, that ther is one God in Trinitie, the father almighty maker of heauen and earthe. The seconde, Iesus Christe, his onely sonne our Lorde. The thirde, the same beinge conceiued of the holye ghoste, to haue bene borne of y^c Virgine Marie. The fourthe, to haue suffred vndre Ponce Pilate, to haue bene crucified, deade, bewried, and to haue descended in to helle. The fiueth, to haue risen agayne the thirde daye fro the deade. The sixteth, to haue ascended vp into the heauens, and to sitte on the right hande of God the father almighty. The seuenth, that he shall come fro thence like a triumpher, to iudge the quicke and the deade. The eight, that ther is an holy ghoste. The nineth, y^t there is an holy churche vniuersalle, the communion of the godly and good. The tenthe, forgiuenesse of sinnes. The eleuenth, the rising againe of the flesshe. The twelueth, afre our departing, life in another worlde euerlasting.

The tenne commaundementes, which God wrate with his owne finger, and gaue vnto the Israelites by Moses, whiche thapostles willed vs also to kiepe. The firste, thou shalte haue none other Goddes but me. The seconde, thou shalte not make any grauen Image, or likenesse of any thing that is in heauen aboue, in the earthe benethe, or in the water vnder the earthe, thou shalt not bowe doune to them, nor

worshippe them. The third, thou shalt not take the name of thy lorde God in vaine. The fowrthe, remembre that thou kieke holie thy Sabboth daie. The fiueth, honour thy father and mother. The sixteth, thou shalte doe no murdre. The seuenth, thou shalte not commit adulterie. The eight, thou shalte not steale. The nineth, thou shalt beare no false witsse against thy neighbour. The tenthe, thou shalte not desyre thy neighbours house, his wife, his seruaunte, his maide, his Oxe, nor his Asse, nor any thing that is thy neighbours.

The seuen Sacramentes of the church, which are contened in the five laste Articles of our beleue, and commaunded vs by the holie fathers to be beleued.

The firste, diepyng into the water, called Baptisyng, afre the Greke. This, by canonically decree, in time paste was not wonte to be giuen (excepte greate necessitie soner required it) but to those that had bene scholers a space afore, to learne the thinges appertinent to Christendome. Yea, and that afre thei had bene exceedingly welle enstructed in the faithe: and proufe taken of their profityng, by seuen examinations, which ware made vpon seuen seueralle daies in the Lente, and so ware thei Baptissed vpon Easter euen, and Whitesondaie euen. Vpon whiche daies, thei ware accustomed to hallowe the christening watre, in euery Paroche. But because this specially of all other, is chiefly necessarie vnto euerlasting saluation: leasse any bodie should die without it, thei decreed that assone as the childe was borne, godfathers should be sought for it, as it ware

for witnesses or sureties whiche should bryng the childe vnto the Church doore, and there to stande without. And then the Priest should enquire, before the childe be dieped in the Fonte, whether it haue renounced Sathan and all his pompe and pride. If it beleue certeinly and wholie, all the Articles of the Christiane faithe. And the Godfathers answering, yea: for it, the Prieste breathyng thrise vpon his face, exorciseth it, and catechiseth it. Afre that, doeth he seuen thinges to the childe in ordre. Firste, he putteth into the mouth hallowed salt. Secondely, he mingleth earthe and his spattle toguether, and smereth the eyes, eares, and nosethrilles of the childe. Thirdly, giuyng it suche name as it shall euer afre bee called by: he marketh it on the breaste and backe with holie oile, afre the facion of a crosse. Fourthly, he diepeth it thrise in the Watre, or besprinkleth it with watre thrise, in maner of a crosse, in the name of the holie Trinitie, the father, the sonne, and holie ghoste. In the whiche, name also, all thother Sacramentes are ministred. Fiuethly, weting his thumbe in the holie ointement, he maketh therewith a Crosse on the childes foreheade. Sixthly, he putteth a white garment vppon it. Seuenthly, he taketh it in the hande a Candle brennyng. The Iewes before thei be Christened (by the determination of the counsaile holden at Agathone, are catechised, that is to saie, are scholers at the enstruction of our beleue nine monethes. And are bound to fast fourtie daies: to dispossesse them selues of all that euer thei haue, and to make free their bonde men.

And looke whiche of their children thei haue Circumcised, acording to Moses lawe : hym are thei bounde to banishe their companie. No merueile therefore if thei come so vnwillingly to christendome.

Bishopping, whiche the Latines calle Confirmacion, a confirming, a ratifieng, establishyng, aucthorisyng, or allowyng of that went before : is the second Sacramente. And is giuen of the Bishoppe onely, before the Aultare in the Churche, to suche as are of growen yeres, and fastyng (if it maie be) afre this maner. As many as shalbe Confirmed, come all together with euery one a godfather. And the Bishoppe afre he hath saied one orasion ouer them all, wetyng his thumbe in the holie oile, maketh a crosse vpon eche of their forehades : In the name of the father, sonne, and holie ghoste. And giueth hym a blowe on the lefte chieke, for a remembraunce of the Sacrament, that he come not for it againe. The godfathers, to the ende the enoilyng should not droppe awaie, or by negligence bee wiped awaie, clappe on a faire filette on the foreheade, whiche thei iudge to be unlawfully taken awaie, before the seuenth daie. The holie fathers esteemed this Sacrament so highly, that if the name giuen to the childe at his Christendome, siemed not good : the Bishoppe at the giuyng hereof mighte chaunge it.

The thirde Sacramente is holie Ordres, whiche in the firste Churche, was giuen likewise of the Bishoppe, onely in the monethe of Decembre. But now at sixe seueralle tymes of the yere : that is to saie, the fowre Saturdaies in the embre wekes (whiche ware pur-

posely ordeined therefore) vpon the Saturdaie, whiche the Church menne calle Sitientes, because the office of the Masse for that daie appointed, beginneth with that worde, and vpon Easter euen. This Sacrament was giuen onely to menne: and but to those neither, whose demeanour and life, disposition of bodie, and qualitie of minde, ware sufficiently tried and knowen. Afre the opinion of some, there were seuen ordres, or degrees, wherby the holy fathers would vs to beleue that there ware seuen speciall influences, as it ware printed in the soule of the receiuer, wherby eche one for eche ordre, was to be compted an hallowed manne. Afre the mindes of other there ware nine. That is to saie, Musicens (whiche encludeth singing and plaieng) Doore kiepers, Reders Exorcistes, Acholites, Subdeacon, Deacon, Prieste and Bishop. And for all this, it is compted but one Sacramente, by the reason that all these tende to one ende, that is to saie, to consecrate the Lordes bodie. To euery one of these did the Counsaile of Toledo in Spaine, appointe their seueralle liuries, and offices in the Church. The Dorekeepers had the office of our Common Sexteine, to open the church dores, to take hede to the church, and to shutte the dores. And had therefore a keie giuen vnto them, when thei ware admitted to this ordre. The Reader, in signe and token of libertie to reade the Bible, and holie stories, had a greate booke giuen him. The Exorcistes, serued to commaunde euille sprites oute of menne, and in token therof, had a lesse booke giuen them. The Acholite, had the bearyng and the ordereng of

the Tapers, Candelstickes, and Cruettes at the Altare: and therefore had a Candelsticke, a Taper, and two emptie Cruettes deliuered hym. The Subdeacon, mighte take the offering, and handle the Chalice, and the Patine, carie them to the Altare, and fro the Altare, and giue the Deacon Wine and water, out of the Cruettes. And therefore the Bishoppe deliuereth hym an emptie Chalice with a Patine, and the Archdeacon one Cruet full of wine, and another full of watre, and a Towelle. To the Deacons, is the preaching of Goddes Gospelle to the péople committed, and to helpe the priest in al holy ministracion. He hath the Gospelle booke deliuered hym, and a towell hanged vpon his one shouldre, like a yoke. The Prieste hath power to consecrate the Lordes bodie, to praie for sinners, and to reconcile them againe to God by Penaunce enioined them. He hath deliuered hym a Chalice with Wine, the Patine, with a singyng cake, a stole vpon bothe shouldres, and a Chesible. What Ornamentes the Bisshoppe hath giuen vnto hym, ye haue heard afore. He maie not be made Bisshoppe, but on the Sondaie about the iii. houre aftre Prime, betwene thoffice of the Masse and the Gospelle: at the whiche tyme twoo Bisshoppes, and a Metropolitane, laie their handes vpon his heade and a booke. The Bisshoppes in the firste Churche, did litle or nothyng diffre from other Priestes, and ware ruled by the commune Counsailes of the Churche, before that dissencion and deuision entred emong the people, causing them in sondrie sortes, to cleaue vnto sondrie names, euer

sorte as thei fortun'd to be conuerted and Christened of a sondrie persone. As whom Paule Baptised, thei would be called. Paulines. Whom Appollo, Appolonians. Whom Cephas, Cephites, and so of other. To auoide therefore these breaches of concorde, and for an vniformitie, the holy fathers ware driuen to decree and stablish that as many as should afteward be baptised, should be called Christianes of Christe. And that ouer euey Countie or Shiere, there should be sette one Prieste or moe, acordyng to the greatnesse of the same, suche as ware best tried. Whiche should haue to name, Ouersears in Englishe: in Greke, Episcopj. Whom we cal Bishopes, by chaungyng of P. into B. and leauing out the E. for shortnes, acordyng to the nature of our tongue. These mighte not then gouerne their Clergie, and other their Diocesans, at their owne pleasure, as thei did before: but acording to the decrees of the Church of Rome, and the holie Counsailes of the fathers assembled. Then began thei firste (by the suffraunce and helpe of deuoute princes) to deuide all Christendome into Dioceses, and the Diocesse into Conuocacions or Chaptres, and those againe into Paroches, and to set that goodly ordre, that yet continueth, aswell emong the clergie as the laietie. That the parishe should obeie their lawfull Person, the Person the Deane: the Deane the Bishoppe: the Bishoppe, the Archebishoppe. The Archebishoppe, the Primate or Patriarche: the Primate or Patriarche, the Legate: the Legate, the Pope: the Pope the generalle Counsaile: the generalle Counsaile, God alone.

For the fourthe Sacramente it is holden, that euery prieste rightly priested, acording to the keies of the Church, hauing an entente to consecrate, and obseruyng the fourme of the woordes: hathe power, of wheaten breade to make the very bodie of Christe, and of wine to make his very bloude.

Christe our Lorde hym selfe, the daye before he suffred, kepte it solemply with his disciples, and consecrated, and ordeined it continually to be celebrated, and eaten in the remembraunce of him selfe. And about this mattier a man had nede of a great faythe. Firste to beleue the breade to be chaunged into the body, and the wine into the bloude of Christe. Againe thoughe this be done euery daye that yet Christ for all that should growe neuer a whitte the bigger for y^e making, nor the lesse for the eatinge. Thirdely that the Sacrament being deuyded into many partes, Christ should yet remaine who in euery cromme. Fourthly that thoughe the wicked eate it, yet should not it be defiled. Fiueethly, that it bringeth to as many euyl as receiue it, death; and to the good euerlasting life. Sixthly that it tourneth not into the nature of the eater to his nourissement as other meate dothe: but turneth the eater contrariwise into the nature of it selfe. And yet being eaten, that it is rapte into heauen, vnhurte or vntouched. Seuenthly that in so smalle a syse of breade and wine, the infinite, and incomprehensible Christe, God and manne shoulde be comprehended. Then, that one, and the self same bodye of Christe, at one very instaunte, shoulde be in many

places, and of many menne receiued at ones, and in sondrye parcelles. Ninethly y^t thoughe the bread it selfe be chaunged into the very flesshe of Christe, and the wine into his bloude, that yet to all the sences thei remaine breade and wine, and neither flesshe ne bloud. Further that all these commodities contained in these verses folowing should happen vnto those that worthely eate it.

It putteth in mynde and kindleth, increaseth hope, and strengtheneth. Mainteineth, clenseth, restoreth, giues life, and vniteth. Stablissheth beliefe, abates the foode of sinne, and all vnclennes quenchem.

Finally, to be very profitable for the saluacion aswell of those liuyng as deade, for whom it is specially offred by the priest in the Masse. And therefore to haue to name Eucharistia communio.

In the beginning of the Christianne faithe (and yet amonge certeine schismatiques as thei saye) one whole lofe was consecrated, of suche bigguenesse, as when the Priest had broken it in a platter into smalle pieces, it mighte suffise the whole multitude that ware at the masse to participate of. For in time paste the Christianes came euery day to communicate by a speciall commaundement, and ordenaunce. Aftrewarde but ones in a wieke and that on the Sunday. But whan it began to be skant well kepte vpon the Sunday neither: then was it commaunded that euery manne should receiue it thrise in the yere, or ones at the leaste, at euery Easter. And that euery christian manne, when he stode in any daungier of death, beyng whole of minde, should

receiue it as a waifaring viande, to staye him by the waye: with as good preparation of bodye and soule, as he possibly mighte.

Matrimonie (whiche is the lawefulle coupling of the manne and the woman) broughte in by the lawe of nature, the lawe of God, the lawe of all peoples, and the lawe ciuille, is the fiueth Sacrament. The holy fathers woulde haue but one mariage at ones, and that not in secrete but with open solemnitie eyther in y^e churche, or in the churche porche, and so that the priest be called to the matier. Who shold firste examine the man, and then the womanne, whether thei bothe consent to be married together. Yf thei be agreed (whiche is chiefly in this case requisite) he taking them bothe by the right handes: coupleth them together in the name of the holy and vnseperable trinitie, the father, the sonne, and the holy ghoste. And commaundeth, and exhorteth them that thei alwaye remembring this their coupling of their owne free wille and consent: as longe as thei liue, neuer forsake one another but loue and honour one another, be debonaire and buxome one to another, giuing them selues to procreacion, and not to lecherous luste. And that thei honestly and diligently bringe vp, suche children as God sendeth them of theyr bodies. Afre that he affiaunceth them both with one ringe. And sprinckling holy water vpon them, reacheth them a stole, and leadeth them into the churche, where (yf thei ware not blessed afore) he blesseth them knieling before the altare. The woman hath on a redde fillet or frontelette, and ouer that a white veile, withoute

the whiche it is not lawfull for her fro that daye forward, to go oute of doores abroad, or to sitte by any manne. Twelue thinges ther be, whiche the holy fathers woulde haue to barre persons from contracting of matrimonie, and to disseuer them againe, yf thei be contracted. Errour of person, that is to saye, mistaking one for another. A betrowthing vpon a condicion, Consanguinitie or kindred, An open crime, Diuersitie of secte, Force, or constrainte. Holy ordres, a Bonde or former contracte, Commune or open honestie, Affinitie, and Disshabilitie of engendrure.

The sixteth Sacramente is penaunce or repentaunce, giuen of Christe as it ware for a wracke boorde, wherby men are preserued fro drowninge. Eche Christian oughte vndoubtedly to beleue that this consisteth in foure pointes. To saie, in Repentaunce of our sinnes, Canonically confession, Absolucion, and Satisfaction, or amendes. Firste let him sorowe, not with a lighte forthinckinge, but with a moste earneste and bitter repentaunce in the botome of his conscience: for the puritie and innocencie that he had gotten eyther by baptisme or y^e benefite of former repentaunce, and nowe hath eftsones loste, and forgone throughe sinne. And let him hope with this repentaunce, to be reconciled to the fauour of God againe. And let him humbly, and truly with his owne mouthe, confesse to a wise prieste, in the steade of God: all those offences wherwith he knoweth him selfe to haue loste his innocencie and clenness, and to haue prouoked the wrathe of GOD againste him selfe. And let him assuredly

beleue that the same prieste, hath power giuen him of Christe (as beinge his vicare, or deputie on earth) to absolue him of all his sinnes. Finally for satisfaction or amendes making for the faulte: lette him not with grudginge, but chierfully, and gladly doe, what so euer he shalbe commaunded. Beleuing with vndoubted faith, that he is absolued, and quyte of all, assone as the priest in dewe forme of wordes, hath pronounced the absolucion.

The seuenth, and the laste Sacrament is the laste enoynting, by an oyle that is made to this vse, by the bishope in euery diocesse, by an yerely custome vpon Maundy Thursdaie, like as the chrismatory oyle is. And this by the precepte of sainte Iames the Apostle, and by the ordinaunce of Felix the fourthe Pope after Sainte Peter: was giuen only to them that laie in dyeng, being of full age, and requyring it. Thei vse to enoynte with a prescripte fourme of wordes, and with often inuocacion of saintes: those partes of the bodie, wher our fiue wittes or senses: the hearing, seyng, smelling, tasting and touching, beare moste stroke, and with whiche man is iudged chiefly to sinne. That is, the eares, the eyes, the nostrilles, the mouthe, the handes, and the fete. Whereby the holy fathers would vs to beleue, that there was not onely purchased cleane forgiuenesse of all smaller offences, or venialle sinnes: but also either presente recouerie, or a riper and gentler deathe. All the feastes and holydaies, throughout the yere, which the church hath commaunded to be obserued and kept: beginne at the Aduente, or approache of Christe our

Lorde. Whiche Peter the Apostle instituted to be obserued in Decembre, with fasting and praier, thre wiekes and a haulfe before Christemas, when we close vp the last. viii. daies of that moneth, with greate ioye and feaste. Thei deuided the yere into two and fuetie wekes, and. xii. seueral monthes. The monethes commonly into. xxx. daies. The firste daye of Ianuary the church recordeth how Christe was circumcised acordinge to Moyses lawe. The. iii. daye aftre, howe he was worshipped of the thre Sages, with thre sondry presentes: and howe beinge baptised of Iohn in Iordaine the floude, he laide the foundation of the newe Lawe. The seconde of Februarie, how his mother vnspotted, obeyeng the maner of her country: brought hym into the temple, and suffred her self to be purified or clensed, whiche we calle churching of childe. In memorie wherof the church vseth that daye, solempne procession, and halowing of candles. The fise and twentieth of Marche, how y^e aungel brought woorde to the virgin Marie, that Christ shoulde be borne of her, being conceyued in her wombe, by the ouershadowing of the holy ghoste. At the whiche time they willed vs to faste the fourtie daies that he fasted him selfe, being with vs vpon earth, and to renewe the remembraunce of his passion, and deathe, which he willingly susteined to deliuer vs fro y^e yoke and bondage of the deuell. The laste day of that faste, which oftentimes falleth in Aprille, to celebrate the highest featte in al the yere: in remembraunce howe he ouer came deathe, descended into helle, vanquished the deuell, and retourned againe

on liue, and appeared in glorious wyse vnto his scholers, or disciples. In Maye, how all those his scholers loking vpon him, he by his owne vertue and mighte, stied vp into the heauens. At the whiche time, by thordenaunce of saincte Mamerte, bishoppe of Vienne: there be made ganginges with the lesse Letanies from one Church to another, all Christendome ouer. In Iune, and sometime in Maie, how the holy ghoste, promised to the disciples, giuen from aboue, appered to them like glowing tongues: and gaue them to vndrestande, and to speake the tonges of al nacions. Theight daie folowing, Trinitie Sondaie. The fueth daie afre that, how Christe in his laste supper, for a continuall remembraunce of himself, instituted the moste holsome Sacramente of his bodie and bloud, vndre the fourme of breade and wine, leauyng it to be sene and eaten of his. The fuetenth of Iuly, how the blessed Apostles, acordyng as thei ware commaunded, the twelue yere afre the Ascension of their Master into heauen: wente their waies into the vniuersalle worlde, to Preache vnto all people. The departyng of Christes mother out of this life, the fuetenth daie of Auguste. And her Natiuitie, theight of Septembre. And thone and twentie of Nouembre, how she from thre yeres of age (at the whiche tyme she was presented to the temple) vntill she was mariage able, remained there seruing God stil a peace. And theight of Decembre, how she was of her parentes begotten, that longe afore had bene barreine. The second daie of Iulie, how Elisabeth the passyng the Mountaines, visited her kindeswoman.

There ware also certeine holie daies appointed to the. xii. Apostles. To certeine Martyres, Confessours, and Virgines. As the fowre and twentieth of Februarie to saincte Matthie. To saincte Marke the Euangeliste, the xxv. of Aprille. Vpon the whiche daie, Gregorie ordeined the greate Letanies to be songe. The firste of Maie is hallowed for Philippe and Iames the more. The. xxix. of Iune, for Pêtre and Paule: and the. xxiiii. of thesame, for the Natiuitie of. S. Ihon Baptiste. The. xxv. of Iuly, for Iames the lesse. For Bartholomewe the fowre and twentie of August. For Mathewe, the one and twentie of Septembre. And the eight and twentie of Octobre, for Simon and Iude. The last of Nouembre, for. S. Andrewe. The one and twentie of Decembre, for saincte Thomas. And the. vii. and twentie of thesame moneth for Ihon the Euangeliste. The daie before, for Stephin the firste Martire. And the daie afre for the Innocentes. The tenth of August for saint Laurence. And the thre and twentie of Aprille, for saincte George. Of all the Confessours, there are no moe that haue holidiaies appointed, but S. Martine and saincte Nicholas. The firste, on the eleuenth of Nouembre: and the other. the sixth of Decembre. Katherinethe virgine, the fwe and twentie of Nouembre, and Marie Magdalene the twentie and two of Iuly. There is also vndre the name of saincte Michael alone, the xxix. of Septembre: a holy daie for all blessed Angelles. And one other in commune for all the saintes, and chosen of GOD, the firste of Nouembre.

Thei would also that euery seuenthe daie, should be hallowed of the Christianes, by the name of Sondaie, as the Iewes doe their Sabboth: restyng from all worldly woorke, and beyng onely occupied with praising of GOD, and the deuine Seruice in the Church. To learne by the Priestes preachyng, the Gospelle and the commaundementes of our faith. And by what meanes so euer we thinke in our conscience we haue prouoked the wrathe of God against us all the wieke afore: that, this daie to amende, to sette cliere, and aske pardone for. In time past euery Thursdaie also was kepte as the Sondaie. But because we might sieme therein, somewhat to gratifie the Heathen (whiche that daie kepte solempne holie daie, to Iupiter their Idolle) it was laied doune againe. More ouer the clerkes and the people, vsed bothe Thursdaie and Sondaie before Masse, to go rounde aboute the Church a Procession, and the Prieste, to sprinckle the people with holy watre. Agapitus instituted the one, and the other. The Thursdaie, in remembraunce of Christes Ascencion, and the Sondaie, of his glorious Resurrection: which we celebrate fro Sondaie to Sondaie continually, ones euery eight daies. The night afore euery ordenary holidiaie or feastefull daie: the whole clergie, and the people, ware bounde to kiepe Vigile in euery church. That is to saie, to wake all nighte, in deuine seruice and praier. But vpon consideracion of many slaunderous crimes and offences, that ware by diuers naughtie and malicious persones committed, by the oportunitie of the darke: this maner was taken awaie, and

ordeined that the daie before the feaste, should be fasted, whiche yet kiepeth stille the name of Vigile. The fathers decreed that the churche in the whole yere should renue the memorie of fīue thynges.

Fro the Sondaie called Septuagesima (because there are seuentie daies, betwiene that and the octaues of Easter) thei would vs to renue the memorie of Christes Fasting, Passion, Death and Bewrialle. The miserable falle also of our first parentes, and those extreme errorrs of mankinde, by the whiche thei ware ledde awaie fro the knowledge and worshippe of one verie GOD: to the wicked supersticion and honour of Idolles and deuells. And further, the greuouse and intollerable bondage that the people of Israell suffred vndre the Pharao of Egipte. Vpon whiche consideracion, the bookes of Genesis and Exodus be redde in the seruice of the churche. Whiche sheweth then in all her demeanour, and appareilyng, heauinesse and sorowe.

From the octaues of Easter, to the octaues of Whitsontide, Christes Resurrection, and Ascencion, with the commyng of the holy Ghoste. And together with that, the redempcion, reconciliacion, and atonement of mankinde with God the father, throughe Iesus Christe: and the restoryng againe of the children of Israell, to the lande of behest. Wherein was prefigured our reconciliacion and redempcion aforesaid. For that cause is all the seruice out of the newe Testament, and al thinges done with ioie and gladnes.

From the octaues of Whitsontide, till Aduente, xx. wiekes space, and more, thei would haue to bee

celebrated the conuersation of Christ here in the worlde, with his miracles and woorkes of wondre. And ouer and beside that, the longe pilgrimage, that mankinde, by longe reuolucion maketh, from one generation to another, from the tyme of our redempcion, saluacion, and sauing, ntille the laste davie of time. Wherefore duryng this while, vpon consideracion of the diverse happe and hasarde, wherwith the Church is tossed, like a Shippe in the troubled Seas, she neither greatly reioiceth, ne sorroweth, but redeth greate change of bookes, oute of the olde and newe Testamente: to the ende she maie walke the warelier, and the bettre wijnde her self out of the stormes, that are ready to assaile her.

From Aduente to Christemas, to remembre the tyme from Moses, to the commyng of Messias. In the whiche mankinde certefied of saluacion, bothe by the lawe and the Prophetes, awaited with moste earneste desires for his comming, and the kingdome that he shold haue. Wherefore thei ordeined that the Prophecies should be redde, and fasting exercised. That the church the bettre enstructed, and abled by these, mighte the worthelier receiue the Birthe daie of Christ her Lorde (whiche euer falleth the fowerth wieke aftre) and from thens holde on with feaste, and continuall gladnesse vntill Septuagessima. Reioisying that he was now come: whiche should bee the sauluiour of the worlde. Their oratories Temples, or places of praier (whiche we calle Churches) might not be built without the good will of the Bisshoppe of the Diocese. And when the Timbre

was redy to be framed, and the foundation digged: it behoued them to send for the Bishoppe, to hallowe the firste corner stone of the foundation, and to make the signe of the crosse thervpon, and to laie it, and directe it iuste Easte and Weste. And then might the Masons sette vpon the reste, but not afore. This Churche did thei vse to builde, afre the facion of a crosse, and not vnlike the shape of a manne. The Chaunceller (in the whiche is contained the highe Altare and the Quiere) directe full into the East, representeth the heade. And therefore ought to be made somewhat rounde, and mucche shorter then the body of the churche. And yet vpon respecte that the heade is the place for the eyes, it ought to be of more lighte, and to bee separate with a particion, in the steade of a necke, from the body of the Churche. This particion the Latine calleth Cancelli: and out of that cometh our terme, Chauncelle. On eche side of this chauncelle peradventure (for so fitteth it beste) should stand a Turret, as it ware for two eares. And in these the Belles to be hanged, to calle the people to Seruice, by daie and by night. Vndre one of these Turrettes, is there commonly a voute, whose doore openeth into the quiere. And in this are laid vp, the hallowed vesselles and ornamentes, and other vtensiles of the church. We calle it a vestrie. The other parte oughte so to be fitted, that hauing as it ware on eche side an arme, the reste maye resemble the bodye with the fete stretched in breadthe, and in lengthe. On eche side of the bodye the pillers to stonde. Vpon whose coronettes or heades the vaulte

or rophe of the churche maye reste. And to the foote beneth, aulters to be ioyned.

Those aulters to be ordrely alway couered with two aulter clothes, and garnished with the crosse of Christe, or some little cofre of reliques. At eche ende a canlesticke: and a booke towarde the myddes. The walles to be parieted without, and within, and diuersly paincted. That thei also should haue in euery parissh a faire sounde stone, made holowe and fitte to holde water: in the whiche the water consecrate for baptisme, may be kept for the christening of children. Vpon the right hande of the highe aulter, that ther should be an almorie, either cutte into the walle, or framed vpon it: in the whiche thei woulde haue the Sacrament of the Lordes bodye, the holy oyle for the sicke, and the Chrismatorie, alwaie to be locked. Furthermore thei woulde that ther should be a pulpite in the middes of the churche, wherein the prieste maye stonde vpon Sondaies and holidayes, to teache the people those thinges that it behoueth them to knowe. The chauncelle to serue onely for the priestes, and clerkes. The rest of the temporalle multitude to be in the body of the church. Separate notwithstanding, the men on the ryghte side, and the women, on the lefte. And eche of them to be sobre and honest in apparelle and behauour. Whatsoever is contrary to good facion or Christiane religion, with greate dilligence to shonne it. It was the maner in the first churche, both among men and women, to lette their heare growe, to shewe out their naked skinne, and very litle or nothing to diffe in

